

STEWART'S
INTRODUCTION
TO THE
ANVARI SOOHYLY.

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AN
INTRODUCTION
TO THE
ANVARI SOOHLY
OF
HUSSEIN VĀIZ KĀSHIFY.

BY
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TO THE
JUNIOR CIVIL AND MILITARY SERVANTS
OF THE
HONOURABLE EAST INDIA COMPANY,
THIS ATTEMPT TO FACILITATE THE
STUDY OF THE PERSIAN LANGUAGE

IS DEDICATED,

BY THEIR SINCERE WELL WISHER,

CHARLES STEWART.

E. I. College, Herts
December, 1820.



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P R E F A C E.

THERE are probably few persons who have not heard of the Book, entitled *Kalila Dumna*, or *Pilpay's Fables*; perhaps no book, the sacred Scriptures excepted, has undergone so many versions; it exists in all the known languages of the world, but is now universally acknowledged to have been originally written in *Sanscrit*, and is named *Puncha Tantra*.

From the *Sanscrit*, it appears to have been translated, in the beginning of the 6th century, into *Pehlevy*, or ancient Persian, by *Burzieh*, a physician. From *Pehlevy* it was turned into *Arabic*, about the middle of the 8th century, by *Abd Allah Iben Almokuffa*, a Persian who had been converted to the Mohammedan religion.* From the *Arabic* it was translated, in the early part of the 12th century, into Persian, by *Abu al Maaly Nasir Allah of Ghizne*, from whence the version, a small portion of which is now submitted to the Public, was made in the end of the 15th century by the celebrated scholar *Hussein Vāiz Kāshify*, who resided at the court of *Sultan Hussein Abul Ghāzy Behadur*, sovereign of *Khorassan*, and named *Anvari Soohyly* (*Light of Canopus*) in compliment to his patron *Amyr Soohyly*. It contains a very elegant Preface, and fourteen Chapters, each of which inculcates some moral lesson or system of politics.

* The learned are under extreme obligations to the *Baron De Sacy*, for having published at Paris, in 1816, a correct edition of the Arabic text, with a memoir of *Abd Allah Iben Mokuffa*:

It is from this version that have issued most of the editions now current in Asia and in Europe,* some of which I shall here notice : towards the end of the 16th century, Abul Fazil, chief secretary to the celebrated Emperor of Hindoostan, Akbar, published an edition of it, under the title of *Ayari Dānish* (Touchstone of Knowledge), which work was translated about the year 1803, into *Hindoostany*, by Hufeez Addeen, and named *Khird Afroz* (Illuminator of the Understanding), which was printed at Calcutta, in the year 1815, under the superintendence of the late Captain Roebuck, and is a valuable book to the Hindoostany Student.

In the year 1764, part of the preface and the four first chapters of the Anvari Soohyly were translated into *French*, and published at Paris by David Sahid and Gaulmin, under the title of *Livre des Lumières ou la Conduite des Rois*. This version was shortly after turned into *English*, and printed in London under the title of Pilpay's Fables ; and although very defective, has gone through a number of editions.

The Anvari Soohyly was translated into *Turkish*, in the 16th century, by Ali Chelibi, under the title of *Homayon Nameh* ; and from the *Turkish* was turned into *French*, by Messieurs Galland and Cardone, and published at Paris in the year 1778, under the title of *Contes et Fables Indiens, de Bidpay, &c.*

The Anvari Soohyly was the favourite Persian book of the celebrated Sir William Jones, and from which he took most of the extracts published in his Grammar. It must however be acknowledged, that it is too difficult for the generality of students, without the assistance of a *Moonshy* or teacher, on which account I have been induced to publish a small portion of it, accompanied by a Translation, and a Analysis of the Arabic words ; prefixed to which, is an extract from Arabic Grammar, requisite to be perused in order to comprehend the

* An admirable Memoir by the Baron De Sacy, on this subject, may be found in the 9th vol. of the “ Notices des Manuscrits,” published at Paris, in 1813.

Analysis. This extract is meant merely as an introduction to the perusal of the work; and if attentively studied during the passage to India, will, I venture to assert, enable the person to read the generality of Persian books that may be put into his hands on his arrival there. It has been purposely printed in a large and distinct type, and no pains nor expense have been spared to render it as clear and easy, as the subject would permit.

تو سُهلي تاجا تابي کجا طالع شوي
نور تو بر هرکه مي تابد نشان دولت است
تذکره الشعراء دولت شاهي

A large edition of the Anvari Soohyly was published at Calcutta in the year 1805, but is now out of print.

After an attentive perusal of this work, I would strongly recommend to the Student, Balfour's Specimens of Persian Letters, called the Inshai Herkern, to which if he can add the perusal of some Shekesteh manuscripts, he will be very soon fit for a *Persian* Office.

P. S. A wish to render this work as complete as possible has induced me to insert the corresponding chapter of the Arabic Kalila Dumna, which, from its scarcity, and its antiquity, being above a thousand years old, will, I trust, be considered as a valuable addition to this book. It will form a useful lesson for the Student after he has made some progress in Arabic; and he will find that the *web* of the story is the same, when divested of its ornaments, and additions of the Persian translators, or rather paraphrasts.

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THE
SEVENTH BOOK
OF
THE ANVARI SOOHYLY.*

On Circumspection and Deliberation ; and on the means of effecting one's escape from the machinations of enemies, by stratagem.

/ THE King said, I have heard the story of the person, who, from want of consideration and reflection, threw himself into the sea of regret, and, by his impatience and want of thought, was caught in the net of shame and remorse. Now, if convenient, explain to me the Seventh Clause of the (Hoshungs†) Testament ; and relate to me the history of that person, who having been taken by his enemies, or who having been surrounded on all sides by his powerful and inveterate foes, who have left him no possibility of escape,—seeing himself caught in the claws of destruction, and seized in the grasp of annihilation,—deems it requisite to form a connection and friendship with one of them, nay, must enter into a compact and agreement with him, in order to effect his liberation ;—say, how shall he attempt this ? and tell me, when, by the aid and assistance of one of his enemies, he shall be liberated from that calamity, how is he to fulfil his promise ? and after having performed the first acts of courtesy, by what contrivance is he to keep open the path of reconciliation or concord ? The Bramin replied, In general, friendships and enmities are not lasting nor

* This Book corresponds with the Third Chapter of the Sanscrit *Puncha Tantra*, the Eleventh Chapter of the Arabic *Kalila Dumna*, the Ninth Chapter of the Persian *Ayar Dānish*, and the Ninth Chapter of the Hindoostany *Khird Afroz*.

† See Sir William Jones's Works.

durable, because they are frequently accidental, and any thing that is accidental quickly perishes ; therefore some friendships in a very short period decrease, nay become entirely annihilated, in the same manner enmities having changed, become eradicated from the breast. 'The affection and animosity of the people of this world are like the clouds of spring, which sometimes pour down and at other times withhold their showers ; they have therefore no permanence nor stability.

VERSE.*

2 “ With whomsoever I wished to form a friendship, when I observed him well, I
“ found him an open enemy. I saw that there was no reliance on the friendship
“ or enmity of the people of this age.”—

3 There is as little dependance to be placed on the love and hatred of mankind, as on the partiality of a prince, the beauty of the fair, the voices of young singers, the fidelity of women, the favour of ministers, the generosity of drunken men, the attachment of the populace, or the flattery of enemies ; for in none of these can you place any reliance, nor can you set your heart upon their duration.

VERSE.

4 “ It is pleasant to exchange vows of friendship ; but it is useless, as such vows have
“ no constancy ;”

5 For there have been many friendships which having reached the very extreme of union and attachment, and whose root being laid in sincerity and purity, having in the course of time reached the pinnacle of elevation, have been by some accident instantly changed from the purest affection to the very extreme of hatred, and its moisture dried up by the scorching wind of separation. Again, long animosities and hereditary quarrels may be annihilated by a little kindness, and a foundation of friendship laid and strengthened in an excellent and praiseworthy manner. It is for this reason that the wise do not relinquish courtesy with an enemy, nor at once entirely cut off all hope of reconciliation. Neither do they place implicit reliance on every friendship, nor feel perfect security and confidence therein. Of the incomparable sayings which have flowed from the source of prophecy (Mohammed), one of the most distinguished is on this very subject—

* The verses in this book, are quotations from other Authors, which will account for the apparent tautology.

Arabic.

6 Love your friend moderately, not to the very extreme.

VERSE.

7 “ Friendship should never be so great as not to leave room for a hair ; nor should
 “ enmity be of that description as not to bear a chance of reconciliation. He
 “ who is of an equable disposition will keep a middle course.”

8 Therefore, as it is well known that little reliance is to be placed on the friendship or animosity of mankind, it is requisite that a wise and reflecting man should not reject the overtures of an enemy to reconciliation and friendship, which may be the means of averting evils and of attracting benefits ; but, on the contrary, should make use of every means in his power, and the exigencies of the moment may require, for the accomplishment of his purpose, in order that by the auspices of foresight and reflection the door of good fortune may be opened, and the morning of prosperity may dawn from the horizon of success. Of the various examples which have been quoted on this subject, that of the rat and the cat is one. The King asked, How was that ?

STORY.

9 THE Bramin said, They have related that in the wood of Burdai there was a tree, which raised its head beyond all the others, and was pre-eminent for its size and value above all the trees of the forest.

VERSE.

10 “ It is from the fruit-bearing tree that the garden derives its worth and splendour.” Under this tree was the habitation (hole) of a rat of ambitious nature, deceitful disposition, sharp comprehension, quick understanding, who by a single thought could untie a thousand difficult knots, and in half a minute could devise a hundred kinds of contrivances.

VERSE.

11 “ A rat expert in remedying evils, who saw stratagems a hundred years before.
 “ hand.”

12 A cat also had his dwelling in the vicinity of that tree, and the sportsmen frequently came there and spread their nets in that neighbourhood. One day a sportsman spread his net close to the tree, and fixed a small piece of meat on it. Shortly

after, the greedy cat, ignorant of the circumstance, but attracted by the smell, approached the meat, but scarcely had his teeth reached it, when his neck was caught in the meshes of the net.

VERSE.

13 “It is avarice throws every person into the net, and causes him to seek for forbidden wealth. It is cupidity that denies tranquillity to mankind, and throws them into constant turmoil.”

14 In short, the rat having also come out of his hole in search of food, cautiously threw his eyes around on all sides, and looked to the right and left, above and below; suddenly his sight fell upon the cat, but notwithstanding his eyes waxed dim on beholding him, and the thread of his hope of old age and long life became weak, he was not dismayed, but looking attentively saw that the cat was fast bound in the toils of calamity, upon which he blessed the sportsman with all his soul, and returned thanks for the incarceration of his enemy; but just at that moment he saw a weazel sitting in ambuscade on the side of the road, with the arrow of attack fixed in the bow of preparation; he therefore turned his face towards the tree, and saw there a raven ready to pounce upon him. Fear and terror now overcame him, and he was overwhelmed with dread and dismay.

VERSE.

15 “Alas, what cruel fortune! that every day leads me into some greater calamity.”

The rat considered, If I go forward the cat will seize me, and if I return the weazel will lay hold of me, but if I stop here the raven will come down upon me. Encompassed as I am with evils, what shall I do, and by what contrivance can I avert this calamity? To whom shall I relate my melancholy tale, and from whence shall I seek a remedy for my incurable pain?

VERSE.

16 “I have no confidant from whom I can seek advice in this affair, nor any comforter to whom I can reveal the state of my afflicted heart.”

17 The doors of calamity are thrown open, and the mansion of safety far off and distant. Various misfortunes are expanded to my view, and the road of retreat snut up. Notwithstanding all this I must not lose courage, but turn my eyes to the path of liberation, for although the cupbearer of fate sometimes allows us to

taste a draught of the sherbet of our desires, he at other times mixes the poison of his anger with the electuary of happiness.

VERSE.

10 “ Be not sorrowful, because the cupbearer of fate sometimes gives us to drink pure
 “ wine from the goblet of destiny; and at other times the dregs of his resent-
 “ ment.”

19 The man of firmness is he who does not allow the lip of pleasure to smile at putting on the robe of good fortune, nor permits the eye of melancholy to shed tears of regret on drinking of the draught of misfortune.

VERSE.

20 “ Be not afflicted nor rejoiced at the pains and pleasures of this world, for it is the
 “ custom of this sphere to administer them alternately.”

21 Now there is no better refuge for me, in this whirlpool of calamity, than the shade of good sense, nor any kinder friend than the teacher of wisdom. Whoever possesses a strong mind, does not allow terror to overcome him in any situation, nor permit dread and dismay to encompass his heart; and from the sayings of the sages, it is well understood that the mind of a wise man should be like the ocean, the depth of which cannot be known, and it is only the diver of experience that can reach the bottom; whatever secret or confidential things fall into it, they never again make their appearance, and however numerous the torrents of misfortune and calamity which run into it, its bosom admits them all, and the signs of muddiness are not perceptible therein, because should adversity amount to such a degree as to obliterate his good sense, and melancholy take possession of his heart to such an extent as to overpower the understanding, he will be destitute of the power of deliberation, and the advantages of experience and wisdom will not reach him.

VERSE.

2 “ A man of resolution is he who will not deviate from his purpose; although com-
 “ pelled to wander round the world like the heavens, like the phoenix he re-
 “ mains unmoved in the midst of storms, not like the sparrow who falls by the
 “ wind of a pop-gun.”

3 Whoever allows himself to be agitated by various doubts, or permits the suggestions of, perhaps and perchance, to penetrate his bosom, the foundation of his delibera-

tion becomes ruined, and the market of his reflection and consideration becomes spoiled. How much soever he looks into the mirror of his heart, that being corroded by the stains of hesitation, he cannot see in it the desired object; and as much as he peruses the page of contrivance, the eye of his vision being darkened by the disease of vain imaginations, he cannot read the subject of his wishes. A great man has said on this topic,

VERSE.

24 “ In deliberation exert the firmness of thought, for from doubt and irresolution a
 “ hundred dangers are engendered. A firm mind exhibits the reflection of
 “ the business correctly, but in agitated water the countenance cannot be pro-
 “ perly seen.”

25 There is for me no more suitable contrivance than to make peace with the cat; because in the midst of his misfortunes he is in want of my assistance, and as it appears that I may be freed from my perils by his assistance, so he, by my help and aid, may be liberated from his imprisonment. Now if the cat will listen to my advice with the ears of wisdom, and having used sensible discrimination, will place confidence on my sincerity, and shall not suppose that it proceeds from malignity and fraud, but will believe that it is free from the abomination (literally calamity) of deceit and stratagem, and the disgrace of hypocrisy and self-interest, we may both effect our escape by the blessings of veracity and union, and the expectations of our enemies being disappointed, they may each go about their business.

HEMISTICH.

26 “ When a friend is with us, say to the enemy, You must wait our leisure.”

The rat having thus reflected, approached the cat and asked him what was the matter. The cat answered in a doleful voice,

VERSE.

27 “ We are afflicted, and the burning of our heart is evinced by our parched mouth,
 “ dry lips, and moist eyes.”

28 My body is bound in the toils of misfortune, and my heart is burnt in the fire of pain and distress. The rat replied,

VERSE.

“ I am acquainted with a secret, unknown to thy mouth ; but the time is short, and
 “ I don't find it a favourable opportunity.”

The cat, in the most flattering manner answered, Whatever passes in your mind, pray mention it without ceremony, and do not consider the concealment of it any longer requisite. The rat replied, As no one ever heard from me any thing but truth, and falsehood possesses no estimation in my breast, therefore know that (hitherto) I have always rejoiced at your misfortunes, and reckoned your disappointments the source of my own happiness, and all my wishes have been limited to the desire of your injury and ruin ; but to day I am a companion in your misfortune. I have, therefore, devised a mode of extricating myself, upon which your liberation also depends, and for this reason am now become your friend, on which account I knock at the door of reconciliation.

VERSE.

“ 'This is a friendship proceeding from self-interest, but it is an interest which
 “ confers benefits, not injuries.”

It cannot be hidden from (a person of) your understanding and good sense, that I now speak the truth, and that in this object I can have no (motive for) deceit or treachery ; nay, in order to prove the sincerity of my intentions, I can produce two evidences. First, the weazel who is sitting in ambush behind me, and second, the raven who is standing in expectation on the tree, both of whom are anxious for the annihilation of my life ; but as soon as I approach near you, these hopes will be averted, and their expectations with regard to me foiled (cut off). If you will set my mind at ease, and make me a solemn promise, upon which I may feel assured, I will come under the shadow of thy good fortune, by which means my object will be attained and thy bonds severed.

HEMISTICH.

“ From this compact we shall both derive advantage.”

The cat on hearing this discourse fell into profound reflection, and became drowned in the sea of thought, wishing to measure all the sides and parts of this narration with the steps of consideration, and to try the purity of the proposition on the touchstone of deliberate experience. The rat seeing that the time was limited, and that

the cat was involved in tedious speculations, called out, Listen to my words, and place confidence on the goodness of my disposition, and the purity of my intentions; and being sensible of my kindness, no longer delay; for a wise man does not approve of irresolution in business, and in important affairs reckons procrastination improper.

HEMISTICH.

32

“ Be not inattentive in business, for opportunity is invaluable.”

Inasmuch as I stake my happiness on your fidelity, do you also rejoice at (the means of preserving) my life, for the salvation of each of us depends on the safety of the other, and our situation exactly resembles the boat and the boatman; because it is by the exertions of the man that the boat reaches the shore, and it is by the support of the boat that the man performs his occupation. My sincerity will be known on trial, and my hurry is merely lest the opportunity should be lost.

HEMISTICH.

33

“ I fear that we have no security of life for another moment.”

And I think it must be evident to you, that my practice is not inferior to my theory; nay, that my actions (always) preponderate over my sayings. I have made you a promise of my friendship, and I will be faithful in the performance of it; do you also nod assent, and declare your compliance.

VERSE.

34

“ Give the signal, for we have placed the eyes of expectation on the corners of those
“ arched eye-brows.”

The cat having heard the discourse of the rat, and perceiving the beauty of veracity upon the pages of his condition, was rejoiced, and said, Your words appear to be those of truth, and from the tenour of your conversation I perceive the flavour of sincerity; I therefore accept the treaty, and listen with all my soul to the word of God, glorified be his name! who said,

Arabic.

Peace is good.

35

Nor will I deviate from what is comprehended in this saying:

VERSE.

“ As long as you can be at peace, don't knock at the door of war. As long as you
“ can seek for honour, don't take the path of dishonour. Open the door of

“ amity to mankind. Come on ; but don’t strike the pitcher of affection against
“ the stone.”

And I entertain hopes that by the auspices of concord we shall both be liberated, and that we shall (reciprocally) obtain the reward and recompense for the favour conferred ; and that to the end of time we shall be grateful, and acknowledge our obligations ; I also in the manner you have promised, make my vow, and I trust,

VERSE.

“ That I shall fulfil this promise which I have made to you.”

36 Tell me now what I am to do, and how I am to conduct myself towards you. Therat replied, When I approach you, it is requisite that you should receive me with the greatest respect and suitable condescension, that my enemies seeing this, may be made aware of the solidity of the foundation of our friendship and attachment, and thus go away disappointed, and their (hopes) be diminished ; after which, with a tranquil mind I will remove the bonds from your feet. The cat being convinced, agreed to do as desired ; and the rat having advanced, the prisoner received him with the greatest respect and honour, was very particular in his inquiries, and manifested towards him every kind of politeness, encouragement, attention, and kindness. When the weazel and the raven beheld this circumstance they gave up all hopes of catching the rat, and went away.

The rat having thus escaped from those two perils by the protection of the cat, began to cut the cords of the net, but (at the same time) began to reflect how he was to liberate himself from the remaining danger, and consequently to relax from his exertions.

The cat, by his sagacity, perceived that his ally had fallen into some profound reverie, and feared that he would go away without extricating him from his bonds ; he therefore in a friendly manner began to expostulate with him and said, You seem to be very soon tired, and my confidence in the warmth of your promises and the goodness of your disposition was very contrary to this ; now that you have gained your object and succeeded in obtaining the desires of your heart, you appear very neglectful in performing your promises, and are seeking for some pretence to avoid the accomplishment of your agreement.

I have long known, that fidelity is a medicine which is not to be found in the

jars of the druggists of this age, and sincerity is a jewel which does not exist in the treasures of the present times. Constancy is like the phœnix, of which we know nothing but the name, and gratitude resembles the philosopher's stone, the truth of which no one has ever ascertained.

VERSE.

37 “ Expect not fidelity from any one ; it is not heard of in this age ; you may seek in
“ vain for the phœnix or the elixir.”

The rat replied, God forbid that I should ever stain my countenance with the mark of ingratitude, or that the good name which I have enjoyed for a long period should be inserted in the volume of the breakers of promises. I well know that fidelity is the ladder of ambition, and the provision for the road of happiness ; it is an elixir which transmutes earth into gold, and it is the collyrium which restores sight to the blind. The nostril of that soul which never smelt the flavour of constancy has no enjoyment of the fragrance of the flowers of good qualities ; the eye of that heart which has never seen fidelity is destitute of the power of beholding the rays of amiable natures.

VERSE.

38 “ May that head be filled with dirt, which does not contain the brain of attachment !”

The cat answered, As you are thus sensible that good faith is the adorning of the bride of beauty, and the mole on the cheeks of elegance and grace, it is requisite that you should ornament your cheeks with its (brilliant) colouring, for the bird of no heart will sing of its love among the branches of that garden which does not produce the tree of fidelity, nor will any intelligent person cast a glance of affection on that cheek which is devoid of the mole of constancy ; for which reason it has been said,

VERSE.

39 “ She who possesses not the ways of benevolence and the practice of fidelity, were
“ she a nymph of paradise, would never suit me.”

And whoever is destitute of the clothing of sincerity, and does not fulfil the promise he hath made, will experience the same fate as did the farmer's wife. The rat asked what was that ?

STORY.*

He replied, They have related that in one of the villages of Persia, there lived a husbandman of great experience and of an indubitable understanding, who had tasted often of the sweets and bitters of the cup of fate, and had seen many of the pains and pleasures of the revolutions of this world.

VERSE.

“ An intelligent man who had travelled much, he was also witty, wise, and
“ eloquent.”

This husbandman had a wife, whose countenance was the taper which illumined his mansion, her sweet and ruby lips were as olives to the drinkers of wine, her complexion variegated like the (red and white) roses of spring, and her attractions as various as the (changes) of fortune; her body was probably created from some blessed spirit, for such perfection and beauty could not have been formed from earth and water. Notwithstanding all the skill that this old farmer possessed, he passed his time in want and poverty, and was compelled to sow the seed of his hopes in the field of faith,

Arabic.

“ Consign the ^{may}affair to the Almighty.”

It is always the practice of treacherous fortune to disappoint the deserving and worthy, and to exalt the worthless and undeserving to the pinnacle of elevation and success.

VERSE.

“ To those who go astray she gives whole granaries, to those who follow the straight
“ path, not a blade of grass; to the flies she gives sugars and sweets, on the
“ Hooma she only bestows bones.”

Thus the old farmer, although he was celebrated for his knowledge of agriculture, not having the means of following the business, was obliged to pass his time in penury and want of employment. One day the wife, from excess of distress, opened on him the mouth of reproach, (saying) How long are we to pass our time in the corner of this hut, and spend our precious lives in necessity and want of

* This story is not in the Kalila Dumna, but has been introduced by Hussein Vaiz.

every comfort? Surely, exertion is the cause of prosperity, and although it is written in the diploma of the office of bounty (the Koran),

Arabic.

“ Support is from God,”

yet the motto affixed to the corner of it is,

Arabic.

“ The industrious is beloved of God ;”

therefore industry should be considered as the means of support, although it is well known that the Almighty is the only true supporter.

VERSE.

“ The cause of your support is industry ; but thy supporter is the causer of all causes.”

It therefore appears to me adviseable, that you should place your foot on the path of industry, and by every means in your power gain a livelihood. The farmer answered, My dear life, what you have said approximates the truth, nay is devoid of doubt or interestedness ; but I have for a long period acted as the master of this village, and the greater part of the inhabitants of this farm have been my labourers ; now that my estate is ruined, and I have lost the means of cultivation, there is no other remedy than to labour, yet I cannot bring myself to endure the disgrace of becoming the servant of my own servants.

VERSE.

“ I cannot bring myself to eat the crumbs of those who have eaten my crumbs, nor
“ can I carry the burthens of those who carried my burthens.”

But if it is requisite to adopt some trade, it is better to pack up our baggage and remove from this place.

VERSE.

“ In a foreign country no enemy rejoices at our distress,”

Come, let us go somewhere else, and there let us pass our time in whatever manner we can. The wife, who was much chagrined by want and poverty, being reconciled to the evil of emigration, agreed to accompany her husband. They (in consequence) turned their faces towards the territory of Bagdad ; one day during the journey, being weary and tired, they took refuge under the shade of a tree, and in order to dispel their melancholy, began to talk on various subjects. The husbandman at

length said, O my dear love, having made choice of the toils of emigration, we are about to visit a country where no one knows us, and where we have no acquaintances ; and it is possible, that the men of that country may be oppressive and tyrannical, or they may be treacherous and deceitful, and as the glorious and almighty God has adorned the page of thy incomparable countenance with the inscription,

Arabic.

“ Formed in the very best mould.”

may it not happen, that by deceit and flattery, or by force and violence, they may make an attempt on you, and that you also, through the pride of youth and the hope of success, may incline towards them, and turning your face from the society of your poor old husband, consume my aged head in the flames of the fire of absence, and if, which God protect us from ! such an event should occur, I could no longer live.

VERSE.

“ I have no fear of death, but this I fear, that I shall die, and you become the life
“ of another.”

The wife replied, What words are these that you utter, and what (strange) idea is this, that enters your mind ?

VERSE.

“ I will be your slave as long as I live, and even when I die will continue the
“ same.”

If I had entertained such thoughts, I should never have made choice of the toils of travelling, nor would I have inflicted the wound of separation from home on my afflicted heart. It is my anxious wish to preserve (inviolable) till the day of resurrection, that vow which I made the first night I placed my foot in the chamber of your society.

VERSE.

“ I will carry the vow that I made to you, till the day of judgment, that you may
“ not have it to say, On that day, Thou wert faithless.”

And if you wish it, I will again renew my vow, and promise that as long as the peacock of life shall adorn the garden of my frame, the parrot of my tongue shall never sweeten his palate but with the sugar of gratitude to thee ; and as long

as the phoenix of existence shall cast the shadow of success over my head, I will never permit the bird of my heart to be caught in the snares of another. If I shall precede you in the path of the last journey, I shall then have fulfilled my obligation; but if death shall grant me some delay, my vow and promise are still the same.

VERSE.

“ If my life shall be spared a short time longer than thine, my promise to thee is still
“ the same, and the same shall it be.”

The husbandman was delighted with this discourse, and the wife, in the manner she had proposed, made a vow, and confirmed it by an oath; after this the old man with a tranquil mind laid his head on the lap of his beloved and fell asleep.

Shortly after this circumstance, a young man clothed in a princely dress, and mounted on a horse of Arabian breed, came thither; the woman having looked up, saw a youth, that if the pupil of the eye had beheld his countenance in a dark night it would have imagined that aurora had dawned from behind the curtain of the eastern horizon, and if the human sight had through the dense obscurity caught a glance of his beautiful cheek, it would have supposed that the world illuminating sun had shone forth from behind the veil of the clouds; his cheeks were like the damask rose, and his hair like the hyacinth falling in ringlets; it might be said, that the painter of wisdom had drawn with the compasses of invention a circle of liquid amber on the page of his cheek, or by the cultivation of the husbandman of nature, a heart-alluring verdure had grown around the fountain of his life.

VERSE.

“ Thou hast drawn a club of musk over the resplendent moon, you have caught the
“ moon in the bend of the club; and the verdant down whose name is Khizer,
“ thou hast beautifully portrayed on the borders of the fountain of life. Thou
“ hast overshadowed thy beautiful cheek with thy jetty locks, as the face of
“ the sun when eclipsed by a dark cloud ————”*

As soon as the eyes of the lady fell upon the perfect loveliness of that cavalier, the kingdom of her affections was immediately taken possession of, by the force of

* In order to comprehend this verse, it is requisite to refer to the Dictionary for the words Chugan and Khizer. The last line cannot be literally translated.

the sovereign of love, and prudence, which is the master of the mansion of the heart, was compelled to decamp, and she began to repeat the following

VERSE.

3-2 “As a huntsman art thou come, and hast caught both my body and soul; thou hast
“broken the reins of patience and let loose the bridle of the steed of desire.”

On the other hand, when the young man looked at her, he beheld a lovely object, whose captivating countenance had been ornamented by the adorning of divine creation with various graces, and the mirror of her cheeks had been illumined by the polisher of destiny with the splendour of beauty. It was such a face, that the sun became eclipsed with envy (on beholding it) and (adorned by) such tresses, that the Tartarian musk became blood through jealousy (on viewing them).

VERSE.

3-3 “A bosom like silver and a stature like the poplar; every limb rivalling each other
“in perfection, every heart felt the arrows of her eyes; sugar received sweet-
“ness from her ruby lips, those lips (delicious) as preserved sugar cane;
“speak not of preserves, they were (the source) of the water of immortality.”

His soul became instantly bound in the chains of love, and his heart was fast caught in the toils of desire.

VERSE.

3-4 “When Cupid drew forth his forces, life abandoned my heart; patience took flight
“and turned his footsteps into the world.”

This youth was the son of one of the princes of that country, who had come out with the intention of hunting, and had separated from his attendants; as soon as his sight fell upon those two captivating fawns (eyes) of that disturber of cities, a heart-rending arrow, shot from the bow of her eyebrow, pierced his bosom, and he who had come forth with the intention of sporting was himself caught in the net of love. He exclaimed, O envied of angels! and O model of the statues of Azur! who art thou, and how came you hither?

VERSE.

3-5 “O new blown blossom (fruit)! of whose garden art thou? O newly descended verse!
“whom dost thou appertain to.”*

* An allusion to the verses of the Koran.

The woman heaved a cold sigh from her bosom, and replied, O august sir, dost thou inquire the circumstances of an unfortunate wretch, or wish to know the story of these sleepless eyes?

VERSE.

5-6 “ I possess a secret (grief) for which there is no cure, (or termination) there is no
“ remedy for the pain which afflicts my heart,”

The companion of my destiny is this old man, and my distracted heart is united to grief and melancholy ; the origin of my (wretched) state is this that you see, and the concluding event of my life must be such as you behold. I pass my time in hardships, and have no enjoyment of life. The youth replied, O object of delight to wounded hearts, and solace of the minds of distracted lovers,

VERSE.

5-7 “ Alas ! that such a falcon should be imprisoned in a cage !”
is it fitting that the possessor of such beauty should be the companion of a decrepid old wretch, and that such a fund of elegance and accomplishments should pass her time in want and penury ! Come with me, that I may seat you on the throne of splendour ; and having made you queen of this country, I will exalt the standard of your glory and excellence through the whole extent of these dominions.

VERSE.

5-8 “ Banish the recollection of your past life, now is the time of new destiny. Come, let
“ us enter the door of happiness ; as fortune is propitious let us enjoy it ; be thou
“ happy, and I will devote my life to thee ; be thou my cup-bearer, and I will
“ drink of the wine.”

The woman on hearing this joyful proposal of union, forgot the vows that she had just before made ; and broke the vessel of her promises against the stone of insincerity and infidelity, and the youth seeing her inclined to him, said to her, O life of the world, the opportunity is favourable, arise and come hither, that I may place you on my horse, and before the farmer shall awake, we shall be far distant. The woman having raised the head of her husband from her lap, laid it on the ground, and having sprung up lightly behind the youth, placed the arm of her confidence around the waist of his affection. At this instant the farmer having awoke, saw the youthful cavalier standing (by his side), and his own wife clasping him with the arm of desire ; on (seeing this) a sigh issued from his breast, and he said,

VERSE.

“ My beloved has forsaken her friends, she has cast away our years of love.”
He then added, O faithless wretch ! what phantom is this thou hast raised up, and what stratagem is this thou hast ungratefully devised?—

The woman answered, Don't waste your breath in talking nonsense, for to expect fidelity from the fair is as ridiculous as (to attempt) uniting the star Canopus with the Pleiades ; and to hope for constancy from beauties (cruel), is like planting a rose bush in the fire of a lime-kiln. Perhaps you have never heard what has been said :

VERSE.

“ I said, Learn the practice of fidelity from lovers.—She replied, It is seldom the
“ custom of the fair.”

The old man replied, You have now extended your foot beyond the path of rectitude, and you have opened the door of cruelty with the key of affliction ; but dread the retribution which shall overwhelm you for this breach of your (marriage) vow, and the disgrace which will attach to you for this infraction of your promise.

VERSE.

“ Act not so, for you will repent when it is too late.”

The woman paid no attention to his discourse, but said to the young man, Make haste, and let us escape from this cruel desert of deprivation, that we may quickly arrive at the mansion of enjoyment. The young prince (whose swift-paced steed was accustomed to bound over deserts and swim through seas, who in his course outstripped the fierce north wind, and left behind him the rapid thought,

VERSE.

“ Like the tears of lovers, beautiful and of various hue, in traversing the world,
“ swifter than the Shubdez of Khosrue, who like lightning could spring in
“ one bound from the limits of the east to those of the west,”)

put spurs to his horse, and in the twinkling of an eye was hidden from the husbandman's sight. The poor old man, notwithstanding the anguish of distance from home, and his abandoned situation, followed after them ;—

VERSE.

“ The afflicted inquire the road, and continue the pursuit ;”—

and thought to himself, although there is no faith in the promises of women, nor is their fidelity of any duration,—

Arabic.

‘ Banish the recollection of them, for they are faithless, ’—

yet, trusting to her, I have left my home and forsaken my accustomed habitation, and now I have not the face to return, nor the power to pursue them. What will be the conclusion of this (cruel) business, and where is this (wretched) affair to terminate ?

VERSE.

“ I travel round the world, although destitute of the means, in pursuit of my love ;
 “ but how can I succeed, who have neither head to direct me, nor feet to carry
 “ me ?* ”

The lovers having gone about the distance of nine miles, arrived at a fountain shaded by a spreading tree, when the lady being fatigued, and the young man in some degree tired, they agreed to rest themselves for a short time, and afterwards to proceed on their journey ; they therefore alighted, and took refuge under the shade of the tree, by the edge of the fountain, and began to converse on various subjects. The youth stretched his eyes in admiring the lovely countenance and musky ringlets of his beloved, and compared the beautiful curls of her perfumed hair, falling on her rosy cheeks, to the braid of the hyacinth on the leaf of the jasmine, and said—

VERSE.

“ The contrast between thy musky tresses, half concealing thy fair complexion and
 “ rosy cheeks, is not surpassed by the admirable mixture of the light of day
 “ with the darkness of night.”†

On the other hand, the beautiful fair one, casting her eyes on the heart-captivating stature of the youth, who might be compared to a tree of the garden of beauty, more lovely than the *Toba* of paradise, and beholding the loftiness and elegance of his form repeated this,—

* This verse cannot be literally translated.

† Not literal, but the sense is given.

VERSE.

66 “ O Lord, how beautiful hast thou formed this well proportioned date tree ! How
 “ hast thou united so many elegancies together ?

At this time the young man recollected that he had not taken off the horse's bridle ;
 he therefore rose to loose him, and the woman having also gone to pull a rose which
 was growing on the other side of the fountain,* she had scarcely reached the edge of
 the wood, when a ferocious lion (rushed forth,) from the fear of whom Leo scarcely
 would have ventured to advance a step in the field of the heavens, and Taurus
 would have been afraid to breathe in the meadow (thicket or den) of the skies,
 through dread of his claws ;—

VERSE.

7 “ On he came, roaring and bounding, the lion of the sphere fleeing through dread
 “ of him ; a wound from his claws inflicted a deadly poison ; the pure blood
 “ flowed, as if drawn by a sharp sword.”

The instant the lion saw her, he seized and carried her into the wood, whilst the
 young man, hearing the roaring of the animal, and seeing him drag away his beloved,
 sprung on the back of his horse, and galloped into the desert.

VERSE.

68 “ When he saw danger, he turned his face from his mistress.”

Thus the prince, fearing for his life, rode on without once looking behind him,
 whilst the fair one being caught in the claws of the lion, reaped that seed which she
 had sown in the field of inconstancy.

VERSE.

69 “ Every one shall finally reap that which he has sown.”

Soon after this, the old husbandman came limping and halting in pursuit of them,
 and having arrived at the brink of the fountain, and seeing no traces of them, sighed
 and said,

VERSE.

70 “ Alas ! my beloved has departed, and left no remedy for my (wounded) heart. She
 “ made a hundred promises, but has performed none of them.

After which, he called to mind the time of their union, and thought of the day of

??? * A trifling alteration has here been made in the text.

their marriage; he then cried bitterly, while the tears of regret poured down his cheeks.

VERSE.

“How charming that day, when we met in the garden of union! and like the rose
“and nightingale had an opportunity of conversing.”

Alas! that the rays of the light of union have been changed into darkness, by the effect of separation! and the verdure of the spring of happiness and joy has been destroyed by calamity, and the merciless hot winds of autumn!

VERSE.

“Yesterday such a heart-delighting union! to day, such a world-consuming separation! Alas! that Fate should write in the volume of my life,—One day the
“former, and another day the latter.”*

After excessive weeping and long lamentation, he at length perceived the footsteps of his beloved, in the direction of the wood, and fearlessly following the track, he arrived at the spot where the lion had torn her open, and eaten her heart (entrails). On beholding this circumstance, the old man became overwhelmed with grief, but was convinced that the infamy of infidelity had reached her, and that she had received the retribution of her treachery, and the punishment of her breach of the (matrimonial) vow. For a while he looked at her, and wept at the recollection of their love, and his own deserted situation.

VERSE.

“From his lips his sighs reached the stars; from his eye-lashes his tears reached
“the sea.”

The cat continued,—The use to be derived from this allegory is this, that whoever lets go the thread of good faith from his hands, places the fetters of punishment on his own feet, and throws the collar of calamity over the neck of his own soul.

VERSE.

“Wherever ingratitude fixes his abode he surely depopulates that territory.”

The rat answered, I well know that hypocrisy and deceit bear no relation with the morals of the benevolent, or the practice of the worthy; nay, I have just experienced the advantages and benefits of your friendship and kindness, and the desires of my enemies have been averted by the auspices of your benevolence;

* This verse is quoted in Sir William Jones's Grammar.

therefore, according to the rules of society, I consider it as incumbent on me to recompense you, and to untie your bonds ; but still I have some doubts and fears, and until the dust of anxiety shall have been removed from the eyes of my discernment, it is impossible that I should divide the whole of the knots. The cat replied, It appears then that you still have some apprehension from me, notwithstanding the promises I have made you, and the volume of abuse of breach of faith that I have read to you ? But be assured it is one of the impossible things that I should ever swerve from my vows and obligations, therefore relinquish all your former fears, for as the laws of recent friendship annihilate the customs of ancient enmity, I in consequence place firm reliance on your sincerity and gratitude ; let me, therefore, request that you will not approximate to the detestable conduct of deceit and fraud, and that you will not deform the beauty of virtue, and the mirror of goodness with the rust of deception and hypocrisy.

VERSE.

“ Preserve pure the mirror of your heart, for purity is the choicest of all things.

“ Break not the promise you have made, for fidelity is most praiseworthy.”

A man who possesses good nature and a worthy disposition, who has received the smallest favour from another, having placed his foot on the plain of sincerity, raises the edifice of partiality and friendship to the pinnacle of elevation, and waters and constantly refreshes the shrub of humanity with the moisture of attachment ; if by chance any doubt or alarm should enter his heart, or any fear or suspicion occur to his mind, he immediately eradicates it, and never permits it again to approach the mirror of his conception ; more especially if any promises have passed between them, or their compact has been confirmed by sacred oaths, (for be assured that the end of the faithless is disgrace, and that the treacherous always meet with a due punishment :) a false oath destroys the foundations of life, and a breach of promise in a short period overturns the edifice of existence.

VERSE.

“ Man is like a tree of which his promise is the root. It is requisite to nourish the

“ root with care, for a breach of vow destroys the root, and the tree is cut down

“ from the number of the sound. A breach of promise or vow is folly ; ad-

“ herence to an oath and sincerity is piety.”

I trust that you proving yourself grateful will forget any former injuries, and that you will not think of breaking that promise you so lately made.

'The rat answered,

VERSE.

77 “ May he who breaks his oath of attachment to you, have his heart pierced by the
“ wounds of misfortune.”

But that which I before mentioned as agitating my mind, compels me to delay and procrastination, otherwise, God forbid that I should not fulfil my agreement, or not release you from the toil in which you are caught.

The cat returned, Explain to me the subject of your doubts, that I may also look at it with the eye of discernment, and be able to judge of the extent of your sense and prudence.

The rat answered, My doubts arise from this, that there are two kinds of friends. First, those who form friendships with perfect sincerity, eager desire, and an inclination unmixed with self-interest and cupidity, or debased by hypocrisy and bad intention. Secondly, those who make advances to friendship on some sudden emergency, or induced by self-interest or expectation of advantage. Now the first of these classes who have opened the door of friendship, with pure intentions and sincerity, are, doubtless, worthy of confidence ; and one may at all times place reliance upon them, and whatever they propose in a sensible manner need not be rejected.

VERSE.

78 “ A friend is a remedy which gives us ease, but listen not to the words of the un-
“ worthy. A true friend will look upon your poison as sugar, he will esteem
“ your faults as virtues.”

But for those who, through necessity, make friendship a shield to avert dangers, or the means of attracting advantages, there is no dependance to be placed on them ; in the time of prosperity they spread the carpet of pleasure, but in the day of danger or adversity they behold their friend with the eye of unkindness,

VERSE.

79 “ Sometimes they love you, like milk and sugar ; sometimes their enmity is more
“ cutting than the axe or arrow.”

A wise man should therefore delay the accomplishment of the wishes of such persons, nor give the reins of his judgment into the hands of their power. He ought,

even under some pretence, to excuse himself from complying at once with their wishes, and to perform their business by slow degrees ; he should also take good care of himself, for self-preservation is incumbent on every person ; by these means he will not only be celebrated for his good qualities, but will be esteemed a man of excellent judgment and foresight ; thus, as I have promised, I mean to act with you. Nor shall I upon any account break my promise of releasing you, but I will also take good care of myself, and will have a special regard to my own preservation, because the inherent enmity between us even exceeds that of the other parties (the weazel and the raven) from whose attacks I have been liberated by your exertions. My object in making peace with you, was to avert danger, and to save myself from them, and I know that the kindness I have experienced from you proceeded entirely from the exigencies of the moment, and to escape the danger. It is therefore incumbent on me to look to the termination of this business, and not at once to relinquish the rules of caution and circumspection ; for it has been said,

VERSE.

80 “ Exert yourself for your own preservation ; forget not the rules of prudence. He
 “ who builds on a good foundation, will perfect the edifice of wisdom.”

The cat replied, My friend you have been exceedingly wise and prudent. I had no idea that your wisdom was of so high a nature, or your understanding so very comprehensive. You have conferred a great favour on me by your discourse, and you have given into my hands the keys of the doors of experience and wisdom. Have the goodness now to explain to me, how my bonds are to be unloosed, and at the same time how you shall remain safe and secure ; tell me, how is it possible this can be effected ?

The rat smiled and said,

HEMISTICH.

81 “ For every disease a remedy has been discovered.”

My intention is this, I will cut all the knots except the principal one, by which you are most strongly bound, and that I will keep as a pledge for my own life ; I will then wait an opportunity, when you shall be more earnestly occupied by some other object than myself, and when you shall not have leisure to injure me ; I will at that instant cut the remaining knot, which will liberate you from captivity, and me from

danger. The cat was convinced that the rat was perfectly master of his business and would not be moved by flattery or deceit, he therefore unwillingly complied with the conditions, and the rat having gnawed all the knots except the principal one, which remained firm, they passed the remainder of the night in conversation.

As soon as the Phoenix of the morning had bent his flight to the eastern horizon, and spread his light-bestowing wings over the hemisphere,

VERSE.

82 “Apollo drew forth his sword from the scabbard ; Nox withdrew her dark skirts
“ from the globe ; the fowler appeared at a distance.”

The rat then said, Now the time is come that I should fulfil my promise, and make good my engagements. The cat also seeing the sportsman, was convinced his destruction was at hand, but whilst expecting the fatal blow, the rat having cut the remaining knot, he sprung up the tree, and fearing for his life, quite forgot his more puny enemy ; and in the mean time, the rat having escaped so many perils, took refuge in his hole. The sportsman having found his net broken, and the knots all cut, was overwhelmed with astonishment, and having taken up the fragments returned much disappointed to his own home.

After some time had elapsed, the rat having put his head out of the hole, saw the cat at a distance, but feared to go near him, upon which the cat called out,

HEMISTICH.

83 “ Having seen me, don't pretend the contrary.”

Why so cautious, and wherefore so much circumspection ? Are you not sensible that you have acquired a dear friend, and that you have laid in a precious store for your children and dependants, companions and friends ? Come forward, that I may recompense you for your kindness, by my friendship, and that you may experience the proper reward for your courage and humanity. I knew not how to express my apologies for your kindness, or to return thanks for the favours and obligations conferred on me.

VERSE.

84 “ At the same moment I smile and I blush, I am rejoiced and I am grieved, be-
“ cause I cannot sufficiently requite all these favours.”

The rat, however, would not quit the border of the carpet of separation, and would

not enter on the floor of his society, but turning his face towards the side of timidity and solitude, inscribed this proverb on the page of his imagination,

Arabic.

“ This is an age of transgression, not a season of gratitude.”

And repeated in a mournful voice, How beautifully has it been said,

VERSE.

“ This is a period, in which, from the excess of injustice, it is impossible for any person to feel secure. From whom can I hope for kindness, in an age in which if a person does not injure us, it is a great obligation ?”

It appears to me that this is a season for retirement and independence, and henceforward I will not enter into the society of any person ; nay, I will entirely give up all connection with the people of this age.—

VERSE.

“ If my companion wishes for a friend, let him be his own confidant.”

The cat replied, Don't act so ; don't refuse me the pleasure of seeing you, and don't destroy the claims of friendship and the respect of old acquaintance ; for whoever, by exertion, has acquired a friend, and without any cause moves out of the circle of good fellowship, will ever be disappointed of the reward of affection, and his other intimates having lost all hopes from him, will abandon his acquaintance.

VERSE.

“ Have a bad opinion of him who has few friends, but have a worse of him who acquired and then lost them.”

I owe you the obligation of my life ; it was by your exertion that I possess the bounty of existence. The vow of friendship which we have made is secure from the accidents of termination, also the promise of affection which we have formed is guarded from the injury of diminution.

VERSE.

“ You may smell the fragrance of fidelity and ancient promise from every flower that blows in my clay, till the day of judgment.”

As long as my existence endures I shall never forget your claims ; and in reward for the kindness and liberality of your actions, I will in return use all the exertion in my power.

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VERSE.

89 “ Thanks for thy kindnesses, which are manifold as clusters of roses. Am I not a
 “ lily, that will repeat them with a hundred tongues ?”

How much soever the cat preached on this subject, and confirmed his assertions by strong oaths, wishing to raise the curtain of separation from between them, and to lay open the road of intercourse, was all of no avail ; but the rat replied, Whenever discord shall be accidental, it may be obliterated by intercourse and kindness, and on such occasions suavity and good humour are not reckoned improper ; but when the enmity is radical, although the edifice of friendship may be apparently raised up, no reliance can be placed thereon, and not the smallest degree of circumspection or watchfulness can be dispensed with ; the dangers thereof are manifold, and the conclusion of the business dreadful. It is therefore better that as we are not connected by the ties of consanguinity, you should wean your heart from my society, for I will flee from your acquaintance with all my soul ;* it is not my intention to associate in future with my acquaintances, much less with strangers.

VERSE.

90 “ If you seek retirement, keep far from the gay circles ; be your own confidant and
 “ your own friend. From retirement the Phoenix became the Queen of birds ;
 “ although a single creature, she is called the Symoorgh.”†

The cat said, As you had no wish for society, why did you flatter me so much at the commencement of this business, and thus make me the dupe of your fawning and servility ? whereby having caught me in the snare of your friendship, you now (cruelly) break off the thread of intercourse, and lay the foundation (of the wall) of separation.

VERSE.

91 “ Cup-bearer, thou didst open to me the goblet of (pretended) friendship. When
 “ I was intoxicated thou didst let go the cup ; if thou didst intend I should
 “ drink of the dregs of separation, why did you first present me the pure
 “ wine ?”

* A story of the rat and the frog, introduced by Hussein Vaiz, on the effects of bad company, has been omitted.

† An alteration has been here made in the sex of the bird, to avoid the tautology of the original.

The rat answered, At that time I had need of your services. When a wise man falls into difficulty, and hopes to be extricated from it by means of an enemy, he should certainly make advances to reconciliation, and exert himself to display the proofs of his regard ; but afterwards, if he should suspect any injury, he relinquishes his company and keeps his distance, not through enmity nor perverseness, nor from disgust or pride, but for the same reason as the young of animals follow their mothers for the sake of milk, and when they are independant of that nurture, abandon their society without any animosity. Such conduct is not considered by the wise as arising from malignity, but the end having been effected, it appears reasonable that the connection should cease.

VERSE.

92 “ From whomsoever advantage can be derived, the sight of him is the delight of
 “ the soul, and the comfort of life ; but he who can be of no utility, his society
 “ is a temporary calamity.”

Beside this, between our race there is an inherent enmity ; our hostility has been universally proclaimed, and is fixed in our natures, and on a friendship which has been formed merely for a particular occasion, no dependance can be placed, nor can it be considered of any weight ; for when the object is attained, things must return to their original state ; thus water, as long as it is placed over fire will remain warm, but when put down, will again become cold ; and every one knows that the rat has no greater enemy than the cat, and I am convinced that you have no other affection for me, than that of making a morning draught of my blood, and a dinner of my flesh ; but no sophistry of yours shall deceive or induce me to place any reliance on your friendship,

HEMISTICH.

93 “ When did it occur that the cat had a maternal affection for a rat ?”

The cat replied, Do you say this through obstinacy, or is it, in reality, nothing but joke and pretence ?

The rat answered,

HEMISTICH.

94 “ It is no play to play with the life.”

I tell you this after the most mature reflection, and I am convinced, that the safest rule for a weak creature like me is to avoid the society of a powerful one like you.

A weak man will abstain from contending with a powerful enemy, for if he act contrary to this rule he will at last receive such a wound as no plaister will cure.

VERSE.

95 “ Whatever weak person contends with a superior, he will fall in such a manner as
“ never to rise again.”

I am now of opinion that it is advisable for both, that I should keep my distance from you, and that you should beware of the hunter, after which, we shall have a pure confidence in each other ; for the foundation of sincerity is best preserved by a distant intercourse (*literally*, spiritual manifestation and knowledge of the mind.)

VERSE.

96 “ If our souls approximate each other, it is of no consequence should our bodies be
“ far distant.”

You must confine yourself to this, for it is impossible we should ever meet, and the point of union is quite out of the circle of discussion.

The cat became much agitated, expressed his sorrow by complaints mixed with tears and lamentations of regret, and said,

VERSE.

97 “ As it is the custom of fate to cut the intercourse between friends with the sword
“ of disappointment, it is no fault of mine. See how (grievous) is the separation
“ between the body and soul, but the separation between dear friends is a
“ thousand times worse.”

Having said this, they bade adieu to each other, and turned their faces towards their respective homes.

MORAL.

98 The advantage to be derived from this story by a wise man is this ; that he should not lose the opportunity of making peace with his enemy when pressed by exigencies, but having obtained his object, he should not be neglectful of observing the rules of circumspection. How admirable was the conduct of the poor and weak rat, who encompassed by dangers, and surrounded by strong and powerful enemies, by his presence of mind, having first succeeded in forming an alliance with one of them, by means of his friendship not only escaped from the torrent of calamity, but also

found an opportunity of fulfilling his engagement, and at the same time of adhering to the rules of prudence and foresight !

If persons of wisdom and understanding, and people possessing sagacity and comprehension, shall make this a rule for their conduct (through life), and in the performance of their important affairs shall follow these precepts, certainly both the commencement and termination of their undertaking will be attended by success ; and the good fortune of this world, and the blessing of the next will fall into the train of their auspicious destiny.

VERSE.

“ He who follows the footsteps of the prudent will never feel the shafts of misfortune. When the dust of calamity has been sprinkled by the water of experience its particles will no longer reach the countenance of his perfection. If the foundation of greatness is laid in the soil of experience, destruction shall never reach the pinnacle of its glory and splendour.”

FINIS.

صالحه من عدوة بما جعل له من نفسه ولا يثق به كل الثقة ولا يامنه
علي نفسه مع القرب منه وبعد عنه ما استطاع وانا اودك من بعيد
واحب لك البقاء والسلامة عالم اكن احبه لك من قبل ولا عليك
ان تجازيني علي صنيعي الا بمثل ذلك اذ لا سبيل الي اجتماعنا والسلام*

انقضي باب الجرد والسنور *

أشد من العداوة الظاهرة ومن لم يحترس منها وقع مروع الرجل الذي
يركب ناب الفيل المغتلم ثم يغلبه النعاس فيستيقظ تحت فراسن الفيل
فيدوسه ويقتله وانما سمي الصديق صديقاً لما يرجي من نفعه وسمي
العدو عدواً لما يخاف من ضرره والعاقل اذا رجي نفع العدو اظهر له
الصداقة واذا خاف ضرر الصديق اظهر له العداوة ألا تري تتابع البهايم
امهاتها رجاء البانها فاذا انقطع ذلك انصرفت عنها وربما قطع الصديق
عن صديقه بعض ما كان يصله فلم يخف شره لان اصل امره لم يكن
عداوة فاما من كان اصل امره عداوة جوهريّة ثم احدث صداقة
لحاجة حملته علي ذنك فانه اذا زالت الحاجة التي حملته علي ذلك
زالت صداقته فتحوّلت عداوة وصار الي اصل امره كالماء الذي يسخن
بالنار فاذا رفع عنها عاد باردا وليس من اعدائي عدواً اضربي منك وقد
اضطّرني واياك حاجة الي ما احدثنا من المصالحة وقد ذهب الامر
الذي احتجت الي واحتجت اليك فيه واخاف ان يكون مع ذهابه عودة
العداوة ولا خير للضعيف في قرب العدو القوي ولا للذليل في قرب
العدو العزيز ولا اعلم لك قبلي حاجة الا ان تكون تريد اكلي ولا الثقة
بك فاني قد علمت ان الضعيف المحترس من العدو القوي اقرب الي
السلامة من القوي اذا اغتر بالضعيف واسترسل اليه والعاقل يصالح
عدوه اذا اضطر اليه ويصانعه ويظهر له وده ويريه من نفسه الاسترسال
اليه اذا لم يجد من ذلك بداً ثم يعجل الانصراف عنه حين يجد الي
ذلك سبيلا واعلم ان سريع الاسترسال لا تقال عشرته والعاقل يفي لمن
صالحه

المضطّرّ في بعض الاحوال يسترسل اليه وفي بعضها يتحدّر منه ولا
يزال العاقل يرتهن منه بعض حاجاته لبعض ما يتّقي ويخاف وليس
عاقبة التواصل من المتواصل الا لطلب عاجل النفع وما موله وانا واف
لك بما جعلت لك ومحترس منك مع ذلك من حيث اخافك تخوفنا
ان يصيبني منك ما الجاني خوفه الي مصالحتك والجاك الي قبول
ذلك منّي فان لكل عمل حيناً فما لم يكن منه في حينه فلا عاقبة له
وانا قاطع حباتك كلها غير اني تارك عقدة واحدة ارتهنك بها ولا
اقطعها الا في الساعة التي اعلم انك فيها عني مشغول وذلك عند
معابنتي الصياد ثم ان الجرذ اخذ في قطع حبات السنور فبينما هو
كذلك اذ وافا الصياد فقال له السنور الان جاء الجد في قطع حباتي
فاجهد الجرذ نفسه في القرض حتّى اذا فرغ وثب السنور الي الشجرة علي
دهش من الصياد ودخل الجرذ بعض الاحجار وجاء الصياد فاخذ حباته
مقطّعة ثم انصرف خائباً ثم ان الجرذ خرج بعد ذلك وكره ان يدنو من
السنور فناداه السنور ايها الصديق الناصح ذو البلاء الحسن عندي ما
منعك من الدنو اليّ لا جازيك باحسن ما اسديت اليّ هلم اليّ ولا تقطع
اخائي فانه من اتخذ صديقاً وقطع اخاه واضاع صداقته حرم ثمرة اخائه
وايس من نفعه الاخوان والاصدقاء وان يدك عندي لا تنسي وانت
حقيق ان تلتمس مكافاة ذلك منّي ومن اخواني واصدقائي ولا تخافن
منّي شيئاً واعلم ان ما قبلي لك مبدول ثم حلف واجتهد علي صدقه
فيما قال فناداه الجرذ ربّ صداقة ظاهرة باطنها عداوة كامنة وهي
اشد

وكلاهما لي ولك عدو فان انت جعلت لي الا مان قطعت حبائك
 وخلصتك من هذه الورطة فاذا كان ذلك تخلص كل واحد منا بسبب
 صاحبه كالسفينة والركاب في البحر فبالسفينة ينجون وبهم تنجو السفينة
 فلما سمع السنور كلام الجرذ وعرف انه صادق قال له ان قولك هذا لشبيه
 بالحق وانا ايضا راغب فيما ارجو لك ولنفسي به الخلاص ثم انك ان
 فعلت ذلك ساشكرك ما بقيت قال الجرذ فاني سادنو منك فاقطع
 الحبال كلها الا حبلاً واحداً ابقه لاستوثق لنفسي منك ثم اخذ في
 تقريض حباله ثم ان البوم وابن عرس لما رايا دنو الجرذ من السنور ايسا
 منه وانصرفا ثم ان الجرذ ابطأ علي رومي في قطع الحبال فقال له مالي
 لا اراك مجدداً في قطع حبالني فان كنت قد ظفرت بحاجتك فتغيرت
 عما كنت عليه وتوانيت في حاجتي فما ذلك من فعل الصالحين فان
 الكريم لايتوانا في حق صاحبه وقد كان لك في سابق مودتي من الفائدة
 والنفع ما قد رايت وانت حقيق ان تكافيني بذلك ولا تذكر العداوة التي
 بيني وبينك فالذي حدث بيني وبينك من الصلح حقيق ان ينسيك
 ذلك مع ما في الوفا من الفضل والاجر وما في الغدر من سوء العاقبة
 فان الكريم لا يكون الا شكورا غير حقود تنسيه الخلّة الواحدة من الاحسان
 خلال الكثيرة من الاساءة وقد يقال ان اعجل العقوبة الغدرو من اذا
 تضرع اليه وسئل العفو لم يرحم ولم يعف فقد غدر قال الجرذ ان
 الصديق صديقان طامع ومضطر وكلاهما يلتهمسان المنفعة ويحترسان
 من المضرة فاما الطامع فيسترسل اليه ويؤمن في جميع الاحوال واما
 المضطر

رومي وقريبا منه حجر جرد يقال له فريدون وكان الصيادون شيرا يتداولون ذلك المكان يصيدون فيه الوحش والطير فنزل ذات يوم صياد فنصب حباله قريبا من موضع رومي فلم يلبث ان وقع فيه فخرج الجرذ يدب ويطلب ما ياكل وهو حذر من رومي فبينما هو يسعى اذ بصربه في الشوك فسروا استبشر ثم التفت فراي خلفه ابن عرس يريد اخذه وفي الشجرة يوما يريد اختطافه فتحير في امره وخاف ان يرجع ورأه اخذه ابن عرس وان ذهب يمينا وشمالا اختطفه اليوم وان تقدم امامه افترسه السنور فقال في نفسه هذا بلا قد اكتنفتني وشرورت تظاهرت علي ومحنت قد احاطت بي وبعد فمعي عقلي فلا يفرعني امري ولا يهولني شاني ولا يلحقني الدهش ولا يذهب قلبي شعاعا فالعقل لا يفرق عنه رائه ولا يعزب عنه ذهنه علي حال وانما العقل شبيه بالبحر الذي لا يدرك غوره ولا يبلغ البلا من ذي الراي مجهوده فيهلكه ولا الرجا ينبغي ان يبلغ منه مبلغا يبطره ويسكره فيعمي عليه امره ولست اري لي من هذا البلا خلاصا الا مصالحة السنور فانه قد نزل به من البلا مثل ما قد نزل بي او بعضه ولعله ان سمع كلامي الذي اكلمه به ووعي عني فصيح خطابي ومحض صدقي الذي لا خلاف فيه ولا خداع معه فهمه وطمع في معونتي اياه فنخلص جميعا ثم ان الجرذ دنا من السنور فقال له كيف حالك قال له السنور كما تحب في ضيق وضيق قال وانا اليوم شريكك في البلا ولست ارجو لنفسي خلاصا الا بالذي ارجو لك فيه الخلاص وكلامي هذا ليس فيه كذب ولا خديعتة وابن عرس ها هو كامن لي واليوم يرصدني وكلاهما

كتاب
كَلِيلُه دَمَنُه
باب الجرن والسَّنور

قال دبشليم الملك لبيدا الفيلسوف قد سمعت هذا المثل فاضرب لي
مثل رجل كثر اعداؤه واحدقوا به من كل جانب فاشرف معهم علي
الهلاك فالتمس النجاة والمخرج بهوالاة بعض اعدائه ومصالحته فسلم من
الخوف وامن ثم وفا لمن صالحه منهم قال الفيلسوف ان المودة والعداوة
لا تثبتان علي حالة واحدة ابداً وربما حالت المودة الي العداوة وصارت
العداوة ولاية ولهذا حوادث وعلل وتجارب وذو الراي يحدث لكل ما
يحدث رأيا جديداً امّا من قبل العدو فبالباس واما من قبل الصديق
فبالاستئناس ولا تمنع ذا العقل عداوة كانت في نفسه لعدوة من مقاربتة
والاستنجاد به علي دفع مخوف او جرّ مرغوب ومن عمل في ذلك بالخرم
ظفر بحاجته ومثل ذلك مثل الجرذ والسَّنور حين وقعا في الورطة
فنجيا باصطلاحهما جميعا من الورطة والشدة قال الملك وكيف كان
ذلك قال بيدا زعموا ان شجرة عظيمة كان في اصلها حجر سنوريقال له
روهي

ERRATA.

A few typographical errors have occurred in the course of this work, as ش for س 24th. page of Text; گ for ك, and ʾ for ʾ, 29th. page; and a few of the vowel points; but they are trifling, and may easily be corrected by reference to the *Measures*, or a Dictionary.

In the Translation, 24th. page, line 24, for knew *read* know.

Arabic Tables, page 6, for مَشْتَقْ *read* مُشْتَقْ

————— 16, line 3, for first *read* last.

————— *ib.* line 4, for third *read* first.

Subject.	خبر	Example.	مثَل
Regular.	صحيح	Parenthesis.	جمله متعريض
Irregular.	سماعيه	Prosody.	عروض
Understood.	قياسي	Measure.	وزن و ميزان
Logic.	منطق	Cypher, or figure.	هندسه و رقم
Argument.	بحث	Word.	لفظ و كلمه
Demonstration.	دليل	Sentence.	جمله
Major.	كبرا	Science.	علم
Minor.	صغرا	Letter-writing.	انشاء
Consequence.	نتيجه	Preface.	ديباچه
Rhetoric.	معاني و بيان	Introduction.	مقدمه
School.	مكتب	Conclusion.	خاتمه
College.	مدرسه	Style.	عبارت
Teacher.	مدرس	Context.	قرينه
Master-	معلم	Definite.	معرفت
Student.	طالب العلم	Indefinite.	نكرة
Transposition.	اماله	Metaphor, or allusion.	كناية
Theoretical.	عقلي	Metaphor, borrowed.	استعاره
Practical.	تقلي	Expletive.	تنبيه
		Predicate.	مبتدا

FINIS.

Numeral.	اسم عدد	Simple.	مفرد
An adverb.	ظرف	Compound.	مركب
A letter.	حرف	Noun substantive.	اسم جامد
Consonant.	حرف صحيح	Noun derivative, or abstract.	اسم مشتق
A consonant possessing a short vowel.	حرف متحرك	Derived from the infinitive.	حاصل مصدر
A consonant quiescent.	حرف ساكن	Adjective, or epithet.	صفة
Open or broad letter, as ي in شير <i>sheer</i> , milk.	حرف معروف	Adjective resembling the active participle.	صفة مشبهة بالفاعل
Sharp letter, as ي in شير <i>shair</i> , a lion.	حرف مجهول	Degree of comparison.	اسم تفصيل
A long vowel.	حرف علت	Noun of excess.	اسم مبالغه
Short vowels.	حركات و اعراب	Relative noun.	اسم منسوب
The sound of <i>u</i> short, as in <i>but</i> .	زبر و فتح	Generic noun.	اسم جنس
The English short <i>i</i> or <i>e</i> .	زبر و كسر	Collective noun.	اسم الجمع
The English <i>o</i> or Italian short <i>u</i> .	پیش و ضم	Noun of place.	اسم ظرف
The sign of the genitive case.	اضافت	Noun of instrument.	اسم اله
Grammar and syntax.	صرف نهو	Diminutive noun.	اسم مصغر
Conjugation.	تصريف	The governing noun.	اسم مضاف
Pronunciation.	لهجه	The noun governed.	مضاف اليه
Orthography.	املا و تهجہ	Proper name.	علم
A phrase.	اصطلاح	A pronoun.	ضمير
Idiom, or mode of expression.	مجاورة	Demonstrative pronoun.	اسم اشاره و موصول
Rule.	ضابط و قانون	Interrogative pronoun.	حرف استفهام
To parse.	حقيقت الفاظ نمودن	Conditional adverb.	حرف شرط
An abridgment.	منتخب	Conjunction.	حرف عطف
Allegory.	مجازي	Interjection.	حرف ندا

TERMS OF PERSIAN GRAMMAR.

Preterpluperfect, long past.	ماضي بعيد	A VERB, excluding its infinitive and participles.	فعل
Preterite subjunctive, or compound future, doubtful.	ماضي مشكوك	A noun, including infinitives, participles, substantives, and adjectives.	اسم
Future.	مستقبل		
Aorist, or Muzaria, two meanings.	مضارع	A particle, including adverbs, prepositions, interjections, and conjunctions.	حرف
Potential.	امكاني		
Imperative.	امر	The infinitive, or source.	مصدر
Imperative of duration	امر مدامي	A tense, case, or person.	صيغه و زمانه
Prohibitive.	نهي	1st. person, or speaker	متكلم
Negative.	نفي	2nd. ditto, addressed.	حاضر و مخاطب
Active participle and nominative.	اسم فاعل	3rd. ditto, absent.	غائب
Passive participle and accusative.	اسم مفعول	Singular number.	واحد
Present ditto.	اسم حاله	Dual.	ثنويه
Verb active.	فعل معروف	Plural.	جمع
Verb passive.	فعل مجهول	Masculine.	مذكر
Verb transitive.	فعل متعدي	Feminine.	مونث
Verb intransitive.	فعل لازمي	Present tense.	حال
Affirmative.	مثبت	Preterite, positive, or absolute past.	ماضي مطلق
Negative.	منفي	Preterimperfect, past of duration.	ماضي استمراري
		Preterperfect, or compound preterite, lately past.	ماضي قريب

	Derivatives.	Root.
	ه	
10th. Tri.	هَجْرَان	هَجَرَ
5th. Conj.	مُهَاجِرَت	Separation.
5th. Tri.	هَجُوم	هَجَمَ
		Attack.
3rd. Tri.	هَلَكَ	هَلَكَ
I. Z.	مَهْلَاك	Destruction.
Plu.	هَمُوم	
15th. Tri.	مَهَم	هَمَمَ
Fem. Plu.	مَهْمَات	Anxiety, &c.
6th. Conj. Inc.	إِتْمَام	
	ي	
Plu.	أَيَّام	يَوْمَ
		Day.

	Derivatives.	Root.
	و	
3rd. Conj. Inc.	تَوَقَّفَ	وَقَفَ
1st. A. P.	وَاقِف	To stand.
3rd. Conj. Inc.	تَقَيَّ	وَقِيَ
6th. Conj. Inc.	إِتْقَاءَ	Abstemiousness.
P. P. 1st. Conj. Inc.	مُوكِّدَ	وَكَّدَ
2nd. Conj. Inc.	تَاكِيدَ	Confirmation.
3rd. Conj. Inc.	تَوَكَّلَ	وَكَّلَ
		Faith.
15th. Tri.	مَوَلَا	وَلَا
Plu.	مَوَالَات	Friendship.
Plu.	أَوْلَاد	وَلَدَ
		Son.
7th. Conj.	أَسْتَوِي	وَلِيَ
P. P. 7th. Conj.	مَسْتَوِي	Superiority.

	Derivatives.	Root.		Derivatives.	Root.
1st. P. P.	مَصُوف	وَصَف	1st. P. P.	مَجُود	وَجَد
		Praise.			Existence.
3rd. Tri.	وَصَال		1st. Conj. Inc.	اِيْجَاز	وَجَز
8th. Tri.	وَصْلِيَّة				Abridgment.
6th. Conj. Inc.	اتِّصَال*	وَصَلَ	R. N.	وَجْهِي	وَجْه
1st. A. P.	وَأَصَلَ	Union, &c.	3rd. Conj. Inc.	تَوَجَّه	Face.
A. P. 4th. Conj.	مُتَوَصِّل		2nd. Tri.	وَحْدَت	وَحْد
A. P. 6th. Conj.	مُتَوَاصِل				Sole.
5th. Conj.	مُواصِلَه		2nd. Tri.	وَحْشَت	وَحْش
					Timidity.
2nd. Tri.	وَصِيَّة	وَصَى	S. M.	وَحِيم	وَحْم
		Will.			Bad.
5th. Tri.	وَضُوح	وَضَح	16th. Tri.	مَوَدَّت	وَدَّ
		Evidence.	3rd. Conj. Inc.	تَوَدَّد	Friendship.
I. Z.	مَوْضِع	وَضَعَ	3rd. Tri.	وَدَاع	وَدَعَ
4th. Conj.	تَوَاضَع	Situation.			Farewell.
11th. Tri.	وَفَايَت	وَفَا	1st. A. P.	وَارَث	وَرِث
		Accomplishment.	1st. P. P.	مَوْرُوث	Inheritance.
6th. Conj.	اتِّفَاق*		S. M.	وَزِير	وَزَرَ
					Burthen.
5th. Conj.	مُؤَافَقَت	وَفَّق	1st. P. P.	مَزُون	وَزَن
A. P. 5th. Conj.	مُؤَافِق	Concord.			Wright.
			Der. N.	وَسْوَسه	وَسَس
A. P. 1st. Conj. Inc.	مُوقِد	وَقَد	Plu.	وَسَّاس	Hesitation.
		To blaze			
3rd. Conj. Inc.	تَوَقَّع	وَقَعَ	1st. P. Pl.	مَوْسُوم	وَسَم
		Occurrence.			Mark.
			7th. Tri.	وَسِيل	وَسَلَ
					Means.

* See Note to letter ص.

	Derivatives.	Root.		Derivatives.	Root.
	ن			ن	
15th. Tri.	مَنْقَب	نَقَب	Plu.	اَنْبَار	غَنَبَر
Plu.	مَنْاقِب	Quality.	Plu.	نَتَائِج	نَتَج
R. N.	نَقَّاش	نَقَش	2nd. Tri.	نَجَات	نَجَا
1st. A. P.	نَاقِص	نَقَص	Fem. A. P.	نَاحِيَه	نَحَا
16th. Tri.	مَنْقَصَت	Deficiency.	Plu.	نَوَاحِي	Side.
1st. Conj. Inc.	اِنْكَار	نَكَر	3rd. Tri.	نَزَاع	نَزَع
Plu.	اَنْوَار	نَوَّر	I. Z.	مَثَرَل	نَزَل
Plu.	اَنْوَاع	نَوَّع	S. M.	نَصِيب	نَصَب
Plu.	اَنْوَال	نَوَّل	1st. Conj. Inc.	اِنْصَاف	نَصَف
15th. Tri.	مَنْال	Mode.	S. M.	نَظِير	نَظَر
Plu.	مَنْوَال		Plu.	نَظَائِر	Sight, equal.
8th. Tri.	نَهَائِت	نَهَى	6th. Conj.	اِنْتِظَار	
		Extremity.			
	و				
I. A.	مِيشَاق		2nd. Tri	نَعْمَت	نَعَم
P. P. 7th. Conj.	مُسْتَوْثِق	وَثَق	Plu.	اَنْعَام	Bounty.
8th. Tri.	وَثِيقَت	Reliance.	2nd. Tri.	نَعْمَه	نَعْم
P. P. 3rd. Conj.	مُسْتَوْثِق		16th. Tri.	مَنْفَعَت	نَفَع
1st. A. P.	وَاجِب	وَجَب	Plu.	مَنْافِع	Advantage.
15th. Tri.	مَوْجِب	Proper.	3rd. Tri.	نَفَاق	نَفَق
					Discord.

	Derivatives.	Root.
2nd. Conj. Inc.	مَاشَا	مَشِيَ Motion.
N. E.	مَكَار	مَكَر Deceit.
Aorist Tense.	يَمْكُن	مَكَن
15th. Tri.	مَمْكُن	Power.
1st. Conj. Inc.	إِمْكَان	
3rd. Conj. Inc.	تَمَلَّقَ	مَلَقَ Flattery.
Der. N.	مَلِكٌ	مِلَكَ
Plu.	مَلُوكٌ	Property.
16th. Conj.	مَمْلَكَت	
S. M.	مَلُول	مَلَل
3rd. Conj. Inc.	مَلَال	Melancholy.
2nd. Tri.	مَنْتَ	مَنَّ Obligation.
3rd. Conj. Inc.	تَمَيَّرَ	مَيَّرَ Discrimination
1st. A. P.	مَائِلٌ	مِيلَ Inclination.
	ن	
S. M.	نَبِيٌّ	نَبَأَ
2nd. Tri.	نَبُوءَ	Prophecy.

	Derivatives.	Root.
4th. Tri.	لَطَافَت	لَطَفَ
3rd. Conj. Inc.	تَلَطَّفَ	Kindness.
5th. Conj.	مُلَاطَفَت	
Plu.	الطاف	
6th. Conj.	الْتِفَات	لَفَتَ To bend.
6th. Conj.	الْتِمَاس	لَمَسَ Touch.
Plu.	لَمَعَات	لَمَعَ A ray.
3rd. Tri.	مَحَالٌ	مَحَلٌ
Fem. Plu.	مَحَالَات	Difficulty.
2nd. Tri.	مَحْنَت	مَحَنَ
6th. Conj.	إِسْتِحَان	Toil, &c.
2nd. Tri.	مَدَّتْ	مَدَّ
S. M.	مَدِيدٌ	Extension, &c.
2nd. Tri.	مَرُوءَ	مَرَأَ
S. M.	مَرُورٌ	Kindness.
5th. Conj. Inc.	مُمَازَجَت	مَرَّ
8th. Tri.	مَزَيْتٌ	Passage.
3rd. Conj. Inc.	تَمَسَّكٌ	مَرَجَ Disposition.
		مَزَّوْ Increase.
		مَسَّكَ To Grasp.

	Derivatives	Root.		Derivatives.	Root.
1st. A. P.	كَسِبَ	كَسِبَ	Fem. Plu.	قَطَرَات	قَطَرَ
	كاسِب	Employment.			To drop.
1st. A. P.	كَسِدَ	كَسِدَ	P. P. 6th. Conj.	مُنْقَطِع	قَطَعَ
	كاسِد	Deficient.			Division.
P. P. 3rd. Conj.	مُتَكَفِّل	كَفَلَ	1st. A. P. Fem.	قَاعِدَة	قَعَدَ
		Acceptance.			Rule,
16th. Tri.	مَكَافَت	كَفَى	Plu.	قَوَاعِد	قَنَعَ
Fem. P.	مَكَافَات	Following.	4th. Tri.	قَنَاعَت	Contentment.
3rd. Conj. Inc.	تَكَلَّفَ	كَلَفَ	15th. Tri.	مَقَال	قُولَ
		Trouble.			Speech.
2nd. Tri.	كَلَمَهُ	كَلَمَ	Fem. Plu.	مَقَالَات	
3rd. Tri.	كَلَام	Speech.	2nd. Tri.	قُوَّة	قَوِيَ
Fem. Plu.	كَلِمَات		S. M.	قَوِيَ	Strong.
3rd. Tri.	كَمَال	كَمَلَ	I. Z.	مَقَام	قَوْمَ
1st. A. P.	كَامِل	Perfection.	8th. Tri.	قِيَامَت	Standing.
1st. A. P.	كَاهِل	كَهَلَ	5th. Conj. Inc.	مُقَاوَمَت	
		Laziness.			
4th. Tri.	كِيَانَت	كَيْسَ		كَيَ	
		Understanding.	Comp. D. M.	أَكْبَر	كَبِرَ
5th. Conj.	مَلَايِمَت	لَامَ	Comp. D. F.	كَبِيرِي	Greatness.
		Softness.	7th. Conj.	إِسْتِكْبَار	
Plu.	الْبَاب	لَبَ	Comp. D.	أَكْثَر	كَثَرَ
		Wisdom.			Much.
Plu.	الْحَنَان	لَحَنَ	4th. Tri.	كَرَامَت	
		Voice.	1st. Conj. Inc.	إِكْرَام	كَرِمَ
1st. A. P.	لَاِزِمَ	لَزِمَ	15th. Tri.	مَكْرَم	Bounty.
A. P. 5th. Conj.	مُلَازِمَ	Proper.	Plu.	مَكْرَام	
6th. Conj. Inc.	التَّزَام				

Derivatives.	Root.	Derivatives.	Root.
ق	قدس	ف	فسد
P. P. 1st. Conj. Inc. مقدس	Sacred.	1st. A. P. فاسد	Ruin.
S. M. قديم		3rd. Tri. فساد	
2nd. Conj. Inc. تقديم	قدم	7th. Conj. Inc. استفسار	فسر
A. P. 1st. Conj. Inc. مقدم	Step, advance.	Explanation.	
15th. Tri. مقدم		2nd. Conj. Inc. تفصيل	فصل
Fem. Plu. مقدمات		Division.	
3rd. Conj. Inc. تقرب	قرب	S. M. فقير	فقر
3rd. Tri. قرار	Proximity.	Poverty.	
2nd. Conj. Inc. تقرير	Stability, confirmation.	3rd. Conj. Inc. تفكر	فكر
P. P. 1st. Conj. Inc. مقرر		Thought.	
1st. P. P. مقرون	قرن	4th. Conj. تفاوت	فوت
A. P. 5th. Conj. Inc. مقارن	Proximity.	Distance.	
A. P. 6th. Conj. Inc. مقترن		2nd. Conj. Inc. تفويض	فوض
1st. A. P. قاصد	قصد	Imperative. افوض	Consignment.
1st. P. P. مقصود	Intention.	2nd. Tri. فاقه	فوق
1st. A. P. قاصر	قصر	Excess, distress.	
1st. P. P. مقصور	Deficiency.	A. P. Fem. فايده	فيد
2nd. Tri. قصه	قصص	Plu. فوايد	Advantage.
Comp. القصه	Narration.	ق	قبض
6th. Conj. Inc. اقتضا	قضي	2nd. Tri. قبضه	Grasp.
8th. Conj. Inc. انقضا	Decision.	5th. Tri. قبول	قبل
P. 8th. Conj. منقضي		Consent.	
		6th. Conj. Inc. اقتدا	قدا
		A. P. 6th. Conj. مقتدا	Precedence.
		1st. A. P. قادر	قدر
		18th. Tri. مقدار	Power.
		6th. Conj. Inc. اقتدار	

Derivatives Root.			Derivatives. Root.		
1st. A. P.	غَايِب	غَيْب Invisible.	16th. Tri.	مَعِيشَت	عَيْش Enjoyment.
1st. Conj. Inc.	اِغْيَار	غَيْر	S. M.	عِيَان	عَيْن
2nd. Conj. Inc.	تَغْيِير	Other.	Fem. A.P. 5th.Con.	مُعَانِيَه	The eye.
R. N.	غَوَّاص	غَوْص To drive.		غ	
	ف				
Plu.	فَوَاتِح		N. E.	غَدَّار	غَدْر Deceit.
I. A.	مِفْتَاح	فَتَح	S. M.	غَرِيب	غَرَب
Plu.	مِفْتَاح	Opening.	Plu.	غَرَايِب	Strange.
6th. Conj. Inc.	اِفْتِتَاح		I. Z.	مَغْرِب	To set.
Plu.	فَحْوَا	فَحَا Meaning.	S. M.	غُرُور	غَرَر Praise.
3rd. Conj. Inc.	تَفْرِح	فَرَح	Plu.	اَغْرَاض	غَرَض Self-interest.
		Expansion.	4th. Tri.	غَرَامَت	غَرَم Regret.
4th. Tri.	فَرَاَسَت	فَرَس	2nd. Tri.	غَفَلَت	غَفَلَ
2nd. Tri.	فَرَصَة	فَرَص	1st. A. P.	غَافِل	Inattention.
S. M.	فَرِيض	فَرَض	1st. A. P.	غَالِب	غَلَب
		Proper.	Comp. D.	اَغْلَاب	Superiority.
3rd. Tri.	فَرَاَق		3rd. Conj. Inc.	تَغْلِب	
16th. Tri.	مُفَرِّقَت	فَرَق			
P. P. 3rd. Conj.	مُتَفَرِّق	Separation.	S. M.	غَلِيظ	غَلَاظ
5th. Conj. Inc.	مُفَارِقَت		P. P. 1st. Conj. Inc.	مُغْلَظَا	Gross.
1st. A. P.	فَارِغ	فَرِغ	8th. Tri.	غَنِيْمَت	غَنَم
4th. Tri.	فَرَاغَت	Tranquility.	9th. Tri.	غَايَت	غِي
					Extremity.

	Derivatives.	Root.
S. M.	عَظِيم	عَظَم
2nd. Conj. Inc.	تَعْظِيم	Greatness.
A. P. Fem.	عُافِيَت	عَفَو
		Forgiveness.
Plu.	عَقُوق	عَقَّ
		Ingratitude.
A. P. Fem.	عَاقِبَت	عَقَب
6th. Tri.	عَقُوبَت	Following.
8th. Tri.	عَقِيدَت	عَقَد
		Union.
1st. A. P.	عَاقِل	عَقَلَ
Plu.	عُقُلَا	Sense.
1st. P. P.	مَعْلُوم	عَلِم
1st. Conj. Inc.	اَعْلَام	Knowledge.
4th. Conj. Inc.	تَعَالِي	عَلِي
		High.
6th. Conj. Inc.	اِعْتِمَاد	عَمَد
		Support.
I. Z.	مَعَان	عَوَد
		Protection.
5th. Conj. Inc.	مُعَاوَنَت	عَوَن
		Assistance.
1st. P. P.	مَعْهُود	عَهْد
		Promise.
1st. P. P.	مَعْيُوب	عَيِب
Plu.	عَيُوب	Disgrace.

	Derivatives.	Root.
Plu.	اَعْدَاء	ع
Irr.	اِعْدَوَت	عُدُو
2nd. Tri.	عُدُوَّة	Enemy.
4th. Tri.	عِدَاوَت	
5th. Conj. Inc.	مُعَادَات	
1st. A. P.	عَارِض	عَرَض
Fem. Plu.	عَارِضِيَات	Accident.
4th. Conj. Inc.	تَعَارَف	عَرَف
		Knowledge.
I. Z.	مَعْرَكَة	عَرَك
		Opposition.
1st. A. P.	عَارِي	عَرِي
		Nakedness.
S. M.	عَزِيز	عَزَّ
1st. Conj. Inc.	اِعْزَاز	Honour.
2nd. Tri.	عُزَلَت	عَزَل
		Retirement.
Plu.	عِزَائِم	عَزَم
8th. Tri.	عِزِيْمَت	Intention.
1st. A. P.	عَاشِق	عَشَق
1st. P. P.	مَعْشُوق	Love.
R. N.	عَطَّار	عَطَر
		Perfume.
Plu.	اِعْطَاف	عَطَف
		Favour.

	Derivatives.	Root.
	ظ	
S. M.	ظَرْفٌ ظَرْيَفٌ	ظَرْفٌ Comprehension.
S. M.	ظَلَمٌ	ظَلَمٌ
Fem. Plu.	ظَلَمَاتٌ	Tyranny, darkness.
1st. A. P.	ظَاهِرٌ	ظَاهِرٌ
1st. Conj. Inc.	اِظْهَارٌ	ظَهَرَ Appearing.
5th. Conj.	مُظَاهَرَةٌ	Back.
7th. Conj.	اِسْتِظْهَارٌ	
A. P. 7th. Conj.	مُتَظَهِّرٌ	
	ع	
4th. Tri.	عِبَارَةٌ	عَبَّرَ
Fem. Plu.	عِبَارَاتٌ	Explanation.
6th. Conj. Inc.	اِعْتِبَارٌ	Confidence.
A. P. 6th. Conj.	مُعْتَبَرٌ	عَتَبَ
3rd. Tri.	عَتَابٌ	Anger.
S. M.	عَجُوبٌ	عَجَبَ
Plu.	عَجَائِبٌ	Wonder.
1st. A. Pl.	عَاجِلٌ	عَجَلَ Transient.
	عَدَّ	عَدَّ
A. P. 7th. Conj.	مُعَدِّدٌ	Number, preparation.
A. P. 6th. Conj.	مُعْتَدِلٌ	عَدَلَ Equity.

	Derivatives.	Root.
1st. A. Pl.	ضَامِنٌ	ضَمِنَ
1st. P. Pl.	مُضْمِنُونَ	Enclosure, securely.
A. P. 3rd. Conj.	مُتَضَمِّنٌ	
	ط	
8th. Tri.	طَبِيعَةٌ	طَبَعَ
Plu.	طَبَائِعٌ	Nature.
Plu.	أَطْرَافٌ	طَرَفٌ Side.
Der. N.	طَرِيقٌ	طَرَقَ Road.
4th. Tri.	طَرَاوَتْ	طَرِيَ Freshness.
1st. A. Pl.	طَالِبٌ	طَلَبَ
1st. P. Pl.	مَطْلُوبٌ	Desire.
5th. Tri.	طُلُوعٌ	طَلَعَ
A. Pl. 5th. Conj. Inc.	مُطَالَعٌ	Manifestation.
15th. Tri.	مَطْمَعٌ	طَمَعَ
Plu.	مَطَامِعٌ	Cupidity.
R. N.	طَنَازٌ	طَنَزَ Reproach.
1st. A. P. Fem.	طَائِفَةٌ	طَوَفَ Circular.
5th. Con. Inc.	مَبْطَايِبَةٌ	طَيَّبَ Purity.
P. 8th. Conj.	مُنْطَوِيٌ	طَوَّى To fold.

	Derivatives.	Root.
1st. A. P.	صَادِق	صِدْق
5th. Conj. Inc.	مُصَادِقَت	Sincerity.
Plu.	صَفَات	صِفَت
		Quality. See
		* وَصَف
Plu.	صُفَحَات	صُفْح
		A page.
3rd. Tri.	صَلَح	
1st. Conj. Inc.	أَصْلَح	صَلَح
16th. Tri.	مَصْلَحَت	Goodness.
5th. Conj. Inc.	مُصَالِحَت	
3rd. Conj. Inc.	تَصَوَّر	صَوَّر
		Form.
R. N.	صَيَّاد	صَيْد
		Game.
4th. Tri.	صَيَّانَت	صُون
1st. P. Pl.	مَصُون	Preservation.
	ض	ضِدّ
1st. Conj. Inc.	إِضْدَاد	Opposition.
6th. Conj. Inc.	إِضْطِرَابٌ†	ضَرْب
		To strike.
6th. Conj. Inc.	غُرُورَت	
16th. Tri.	مَضْرَرَة	ضَرَر
6th. Conj. Inc.	إِضْطِرَارٌ†	Injury, necessity.

* By a rule of Arabic Grammar, و is frequently dropt and ت added.

† By a rule of Arabic Grammar, ت followed by ط ا ض ص is changed to ط.

	Derivatives.	Root.
1st. P. Pl.	مَشْغُول	شَغَلَ
		Employment.
Pl.	إِشْفَاق	شَفَق
A. Pl. 1st. Conj. Inc.	مُشَفِّق	Kindness.
16th. Tri.	مَشَقَّت	شَقَّ
		Difficulty.
A. P. 1st. Conj. Inc.	مُشْكِل	شَكَلَ
		Difficulty.
4th. Tri.	شَمَاتَت	شَمَت
		Envy.
A. P. 6th. Conj. Inc.	مُشْتَمِل	شَمَلَ
		Containing.
I. A.	مِشَام	شَمَّ
		To smell.
1st. Conj. Inc.	إِشَار	شَوَّر
Fem. Pl.	إِشَارَات	Signal.
A. P. 1st. Conj. Inc.	مُشَاطَة	شَيط
		To adorn.
4th. Conj. Inc.	تَشَادَد	شَهِد
5th. Conj. Inc.	مُشَاهَدَت	Evidence.
6th. Conj. Inc.	إِشْتِيَاق	شَوْق
		Desire.
	ص	
2nd. Tri.	صَحِبَت	صُحِب
1st. A. P.	صَاحِب	Association.
Plu.	أَصْحَاب	
5th. Conj. Inc.	مُصَاحِبَت	

Derivatives.		Root.	Derivatives.		Root.
	س		4th. Tri.	زِرَاعَت	
1st. A. Pl.	ساكن		I. Z.	مَزْرَعَةٌ	زَرَعَ
S. M.	سَكُون	سَكَن	A. P. 5th. Conj. Inc.	مَزَارِع	Cultivation.
I. Z.	مَسْكَن	Quiet.			
S. M.	مَسْكِين		S. M.	زَلِيل	زَلَلَ
					To slip, shake.
3rd. Conj. Inc.	تَسْلُط	تَسَلَّط	2nd. Conj. Inc.	تَزْوِير	زَوَّرَ
A. P. 1st. Conj. Inc.	مُسْلِط	Power.			Deceit.
5th. Tri.	سَلُوك	سَلِكَ	3rd. Tri.	زَوَال	زَوَّلَ
		Path, chain.			Remove, diminish
4th. Tri.	سَلَامَت	سَلِمَ	4th. Tri.	زِيَادَت	زَيْدَ
		Safety.			Increase.
6th. Conj. Inc.	الِاسْتِمَاع	سَمِعَ			
		Hearing.		س	
16th. Tri.	مَسَافَت	سَوَّفَ	Plu.	اَسْبَاب	سَبَبَ
		Distance.	A. P. 1st. Conj. Inc.	مَسَبِّب	Cause.
	ش				
2nd. Tri.	شَبَهَت	شَبِهَ	1st. A. Pl.	سَابِق	سَبَقَ
		Resemblance.	Plu.	سَوَابِق	Precedence.
A. Pl. 5th. Conj. Inc.	مَشَابِه				
Plu.	اَشْجَار	شَجَر	4th. Tri.	سَخَاوَت	سَخِيَ
		A tree.			Liberality.
I. Z.	مَشْرَب	شَرَبَ	Plu.	اَسْرَار	سَرَّ
		Drink.			Secret.
5th. Tri.	شَرُوع	شَرَعَ	4th. Tri.	سَعَادَت	سَعَدَ
		Commencement.			Happiness.
I. Z.	مَشْرِق	شَرَقَ	A. P. 1st. Conj. Inc.	مُسَافِر	سَفَرَ
		To rise.	5th. Conj. Inc.	مَسَافِرَت	Travel.
S. M.	شَرِيكَ	شَرَكَ	1st. A. Pl.	سَاقِي	سَقَى
		Association.			Drink.

Derivatives.	Root.
5th. Conj. Inc. مُرَاجَعَت	رَجَع
1st. A. Pl.	رَزَق
N. E.	رِزَاق
Fem. Plu.	رِشَاحَات
A. P. 3rd. Conj. Inc. مُتَرَشِّح	رَشَح
A. Pl.	رَاضِي
11th. Tri.	رِعَايَت
5th. Conj. Inc.	مُرَاعَاةَات
2nd. Tri.	رَفَعَت
6th. Conj. Inc.	أَرْتَفَعَ
P. Pl. 6th. Conj. Inc. مُرْتَفَع	رَفَعَ
S. M.	رَفِيق
4th. Tri.	رِفَاقَت
5th. Conj. Inc.	مُرَاقِب
I. Z.	مَرْكَب
3rd. Conj. Inc.	تَرَنَّمَ
A. Pl. 3rd. Conj. Inc. مُتَرَنِّم	رَنَم
2nd. Tri.	رَوَاة
Plu.	رِوَاة
Plu.	رِوَايَح

Return.

Sustenance.

Satisfaction.

Care.

Elevation.

Concord.

Watching.

Riding.

Singing.

Narration.

A garden.

Wind, Smell.

Derivatives.	Root.
5th. Conj. Inc. مُدَارَات	دَرِي
S. M.	دَقِيق
Fem. Plu.	دَقَائِن
3rd. Tri.	دَوْرَان
1st. A. Pl.	دَائِم
3rd. Tri.	دَوَام
15th. Tri.	مَدَام
2nd. Tri.	ذَمَّت
16th. Tri.	مَذَمَّت
1st. P. Pl.	مَذْكُور
16th. Tri.	مَذَلَّتْ
2nd. Tri.	رَاحَت
15th. Tri.	مَرَاد
1st. Conj. Inc.	أَرَادَة
Plu.	أَرْبَاب
A. Pl. 1st. Conj. Inc. مُرَبِّي	رَبَّ
2nd. Conj. Inc.	تَرْتِيب
16th. Tri.	مَرْتَبَة

Kindness.

Minute.

Revolution.

Perpetual.

Blame.

Remembrance.

Wretchedness.

Ease.

Possessor.

Protector.

Order.

Derivatives.	Root.	
10th. Tri.	خَلَجَ	Pricking.
3rd. Tri.	خَلَصَ	
1st. Conj. Inc.	اخْلَصَ	
A. Pl. 1st. Conj.	مُخْلَصَ	خَلَصَ
15th. Tri.	مَخْلَصَ	Freedom, Friend-
7th. Conj. Inc.	اسْتَخْلَصَ	ship, Purity.
5th. Tri.	خَلَوْصَ	
5th. Conj. Inc.	مُخَالَصَتَ	
5th. Conj. Inc.	مُخَالَطَتَ	خَلَطَ
		Mixture.
3rd. Tri.	خَلَفَ	
5th. Conj. Inc.	مُخَالَفَتَ	Opposition.
Plu.	أَخْلَقَ	خَلَقَ
3rd. Conj. Inc.	تَخَلَّقَ	Disposition.
1st. A. Pl.	خَايِبَ	خَذِبَ
		Disappointment.
6th. Conj. Inc.	إِخْتِيَارَ	خَيْرَ
		Good.
3rd. Tri.	خِيَالَ	خِيلَ
Fem. Plu.	خِيَالَاتَ	Imagination.
	د	
2nd. Conj. Inc.	تَدْبِيرَ	دَبَرَ
		Contrivance.
2nd. Conj. Inc.	تَدْرِيجَ	دَرَجَ
		Degree.

Derivatives.	Root.	
4th. Tri.	حَمَيْتَ	حَمَى
		Protection.
A. Pl. 1st. Conj. Inc.	مُحِيطَ	حَوَّطَ
6th. Conj. Inc.	إِحْتِيَاطَ	Encompass.
Plu.	حَزَلَى	حَوَّلَ
		Turning.
10th. Tri.	حَيَّوَانَ	حَيَّ
		Life.
Plu.	خَوَاتِمَ	خَتَمَ
1st. A. Pl. Fem.	خَاتَمَتَ	Conclusion.
1st. A. P.	خَارِجَ	خَرَجَ
		Out.
1st. A. Pl.	خَاسِرَ	خَسِرَ
		Loss.
1st. A. Pl.	خَاصَ	
S. M.	خَصُوصَ	خَصَّ
1st. P. Pl.	مَخْصُوصَ	Special.
6th. Conj. Inc.	إِخْتِصَاصَ	
19th Tri.	خَصْرُوصِيَّتَ	
6th. Conj. Inc.	إِخْتِصَارَ	خَصَرَ
		Curtail.
6th. Tri.	خَصُومَتَ	خَصِمَ
5th. Conj. Inc.	مُخَاصَمَتَ	Enmity.
N. Sub.	خَاطِرَ	خَاطَرَ
5th. Tri.	خَطُورَ	Thought.
Plu.	خَفَايَا	خَفَا
1st. Conj. Inc.	إِخْفَايَ	Concealment.

Derivatives.		Root.	Derivatives.		Root.
1st. Conj. Inc.	أَحْسَان	حَسَن	5th. Conj. Inc.	مُحَابَا	حَبَو
Comp. D.	أَحْسَن		1st. A. P.	حَادَث	حَدَث
15th. Tri.	مَحْسَن		Plu.	حَوَادِث	Accident.
Plu.	مَحْسَن		6th. Conj. Inc.	إِحْتِرَاز	حَرَز
7th. Conj. Inc.	إِسْتِحْسَان		A. P. 6th. Conj.	مُحْتَرِز	Caution.
P. Pl. 7th. Conj.	مُتَحَسِّن	Goodness, Beauty.	4th. Tri.	حِرَاسَت	حَرَس
4th. Conj. Inc.	تَحَاشِي	حَشَا	P. P.	مَحْرُوس	Protection.
Plu.	حَوَاشِي	Side.	S. M.	حَرِص	حَرَص
1st. A. Pl.	حَاصِل	حَصَلَ	A. Pl. 8th. Conj.	مُنْحَرِف	حَرَف
5th. Tri.	حَصُول	Acquirement.	2nd. Tri.	حَرَكَت	حَرَك
5th. Conj. Inc.	مُحَافَظَات	حَفَظ	P. P. 3rd. Conj. Inc.	مُتَحَرِّك	Motion.
Plu.	أَحْفَاد	حَفَد	S. M.	حَرَام	حَرَم
2nd. Conj. Inc.	تَحْقِيق	Posterity.	I. Z.	مَحْرَم	
S. M.	حَقِيق	حَقَّ	1st. P. Pl.	مَحْرُوم	
A. Pl. 7th. Conj.	مُتَحَقِّق	Truth.	6th. Conj. Inc.	إِحْتِرَام	
Plu.	حَقُوق	4th. Tri.	2nd. Tri.	حَرَمَت	حَرَم
4th. Tri.	حِكَايَت	حَكَا	S. M.	حَزِين	حَزَن
1st. P. P.	مُحَكِّم	حَكَم	3rd. Tri.	حَسَاب	حَسَب
P. P. 7th. Conj.	مُسْتَحْكَم	Order.	P. P.	مَجْسُوب	Account.
I. Z.	مَحَل	حَلَّ	1st. A. Pl.	حَاسِد	حَسَد
Plu.	مَحَال		1st. P. Pl.	مَحْسُود	Envy.
Fem. Plu.	مَحَالَات	Descend.			
3rd. Conj. Inc.	تَحْمِل	حَمَلَ			
		Burthen.			

	Derivatives.	Root.
S. M.	جميع	ج
17th. Tri.	جمعيت	جمع
6th. Conj. Inc.	اجتماع	Collection.
S. M.	جمال	جمل
3rd. Conj. Inc.	تجنب	Perfection.
N. S.	جانب	جنب
6th. Conj. Inc.	اجتناب	Side.
5th. Conj. Inc.	مجانبت	
A. Pl.	جايز	جوز
4th. Conj. Inc.	تجاوز	Proper.
15th. Tri.	مجال	جول
		Becoming.
2nd. Tri.	حاجت	ح
Fem. Plu.	حاجات	حاج
6th. Conj. Inc.	احتياج	Wants.
A. Pl. 6th. Conj.	محتاج	
Fem. Pl.	حالات	حال
		Situation.
16th. Tri.	محبّت	حب
P. Pl.	محبوب	حب
S. M.	حبيب	Love, &c.
Plu.	احباب	
P. Pl.	محبوس	حبس
		Confinement.

	Derivatives.	Root.
	ت	
1st. A. Pl.	تام	تم
3rd. Tri.	تمام	Total.
F. Plu.	تامات	
	ث	
1st. A. P.	ثابت	ثبت
3rd. Tri.	ثبات	Firm.
O. Num.	ثاني	ثني
		Two.
	ج	
3rd. Tri.	جواب	جاب
		Answer.
N. E.	جبار	جبر
		Force.
S. M.	جديد	جد
		Novelty.
3rd. Conj. Inc.	تجرب	جرب
Plu.	تجارب	Experience.
15th. Tri.	مجزا	جزا
Fem. Plu.	مجزات	Retribution.
3rd. Tri.	جلال	
4th. Tri.	جلالت	جلل
1st. Conj. Inc.	احلال	Glory, &c.

ANALYSIS.

Derivatives. Root.			Derivatives. Root.		
3rd. Conj. Inc.	تَانِي	أَنِي		ا	
		Delay.	Plural	أَثَار	
I. Z.	مَآوَاي	أَوِي	1st. A. Pl.	أَثَر	أَثَر
		To dwell.	2nd. Con. Inc.	تَأْثِير	
2nd. Conj. Inc.	تَاوِيل	أَوَّل	15. Tri.	مَآثِر	Impression, &c.
	ب	Explanation.	Plu.	مَوَآثِر	
Plu.	أَبْوَاب	بَاب	Plu.	أَدَاب	أَدَب
		Door.			Propriety.
6th. Conj. Inc.	أَبْتَدَا	بَدَا	6th. Conj. Inc.	اتَّحَاد	أَحَد
8th. Tri.	بَدَايِيت	Commencement.			Unity.
1st. Conj. Inc.	أَبْدَاع	يَدْع	4th. Tri.	أَصَالَت	أَصْل
		Invention.			Original.
P. P. 1st. Conj. Inc.	مُبْدَل	بَدَل	Plu.	أَسَاس	أَسْ
		Exchange.			Foundation.
1st. P. P.	مَبْذُول	بَذَلَ	1st. P. Pl.	مَآلُوف	أَلَف
		Expenditure.	2nd. Conj. Inc.	تَأَلَّف	Affection.
S M.	بَسَاط	بَسَطَ	P. P. 3rd. Conj. Inc.	مُنَالَم	أَلَم
8th. Conj. Inc.	أَنْبَسَاط	Extension.			Grief.
5th. Conj. Inc.	مُبَاسَطَت		3rd. Conj. Inc.	تَأَمَّل	أَمَل
1st. A. Pl.	بَاصِر	بَصَرَ			Thought.
8th. Tri.	بَصِيرَة	Sight.	1st. A. Pl.	أَيْمَن	أَمَن
1st. A. Pl.	بَاطِن	بَطَنَ			Security.
		Interior.	S. M.	أَنْيَسَ	أُنْس
1st. A. Pl.	بَاقِي	بَقِيَ	A. Pl. 1st. Conj. Inc.	مُونَس	Friendship.
		Remainder.	5th. Conj. Inc.	مَوَانَسَت	
3rd. Tri.	بَيَان	بَيَّنَ			
		Explanation.			

ANALYSIS

OF THE

ARABIC PART OF THIS BOOK,

In which every Derivative is traced to its Root, according to the foregoing abridgment of Arabic Grammar.

THE third person Preterite is the root of every word, but for the sake of brevity it will be considered as a Noun.

The Student must be aware that most Arabic words have several meanings; the one most analogous to the translation will only be used.

N. B. It has not been thought requisite to insert the simple Nouns or Infinitives, as Patience صَبْر &c. which are to be found in every Dictionary.

Tri.	signifies	Triliteral Infinitive.
Con. Inc.	——	Conjugation of Increase.
A. Pl.	——	Active Participle.
P. Pl.	——	Passive Participle.
S. M.	——	Siffut Mushebbah, Adjective used as Participle.
I. Z.	——	Ism Zerf. Noun of Place.
I. A.	——	Ism Aleh. Noun of Instrument.
Plu.	——	Plural.
F. Plu.	——	Feminine Plural.
O. Num.	——	Ordinal Number.
R. N.	——	Relative Noun.
N. E.	——	Noun of Excess.
Comp. D.	——	Comparative Degree.
N. S.	——	Noun Substantive.
Der. N.	——	Derivate Noun.
Irr.	——	Irregular.

The Conjugations of Increase mentioned in page 8, bear nearly the same analogy to the simple Verb, as the English words

Conserve,	} do to the verb Serve, viz.	{	فَعَلَ
Deserve,			أَفْعَالُ
Preserve,			تَفَاعُلُ
Reserve,			إِفْتِعَالُ

All verbs having one of the long vowels **أ و ي** in the Root, are Irregular, because these letters are liable to be changed by the short vowels, or are frequently dropt. See Tytler's *Tālylāt*, and the Chapter on the permutation of letters in all the Arabic Grammars.

N. B. In addition to the servile letters mentioned in page 2, it will be frequently requisite to subtract the inseparable particles **أ ب ت ث س ك ل م ن و ي** before the root of a word can be determined. See Richardson's Grammar, page 144 et seq.

IMPERATIVE.

ACTIVE VOICE.

Plural.	Dual.	Singular.	Person. 2nd.
افْعَلُوا	افْعَلَا	افْعَلْ	Masculine.
افْعَلْنَ	افْعَلَا	افْعَلِيْ	Feminine.

N. B. The distinguishing marks of this Tense are that it begins with ا, and that its last letter is marked ʾJezm. The third and first persons are the same as the Aorist Tense, prefixing ل marking the last letter ʾ, and cutting off the final ن of the Dual numbers, and third person Plural.

The Passive Voice is the same as the Aorist Passive, prefixing ل, marking the last letter ʾ, and cutting off the final ن except in the Plural of the third and second persons.

The Prohibitive is formed by prefixing لَا to the Aorist, rendering the last letter quiescent, and cutting off the final ن.

The Negative Verb is formed by prefixing مَا or لَا to the affirmative.

Active Participle.

Plural.	Dual.	Singular.	Gender.
فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	Masculine.
فَاعِلَاتٌ	فَاعِلَتَانِ	فَاعِلَةٌ	Feminine.

Passive Participle.

مَفْعُولُونَ	مَفْعُولَانِ	مَفْعُولٌ	Masculine.
مَفْعُولَاتٌ	مَفْعُولَتَانِ	مَفْعُولَةٌ	Feminine.

The mode of forming the Participles has been already given in No. 1 of the Derivative Nouns, page 6.

ACTIVE VOICE.

Aorist Tense.

Plural.	Dual.	Singular.	Person.
			3rd.
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masculine.
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine.
			2nd.
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	Masculine.
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	Feminine.
			1st.
نَفْعَلُ	Caret.	أَفْعَلُ	Both genders.

PASSIVE VOICE.

			3rd.
يُفْعَلُونَ	يُفْعَلَانِ	يُفْعَلُ	Masculine.
يُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلُ	Feminine.
			2nd.
تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلُ	Masculine.
تُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلِينَ	Feminine.
			1st.
نُفْعَلُ	Caret.	أُفْعَلُ	Both genders.

N. B. The distinguishing marks of the Aorist Tense are, that all the persons begin with one of the letters in the word Ytan, and that the last letter of the third person singular is marked with ُ. The Active voice has the first letter marked َ. The Passive ُ. Some other explanations will be found by consulting Bailie's Arabic Tables, or the Grammars.

EXAMPLE OF AN ARABIC VERB.

ACTIVE VOICE.

Infinitive* فَعَلَ to do.

Preterite Tense.

Plural.	Dual.	Singular.	Person.
			3rd.
فَعَلُوا	فَعَلَا	فَعَلَ	Masculine.
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Feminine.
			2nd.
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masculine.
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	Feminine.
			1st.
فَعَلْنَا	Caret.	فَعَلْتُ	Both genders.

PASSIVE VOICE.

			3rd.
فُعِلُوا	فُعِلَا	فُعِلَ	Masculine.
فُعِلْنَ	فُعِلَتَا	فُعِلَتْ	Feminine.
			2nd.
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	Masculine.
فُعِلْتُنَّ	فُعِلْتُمَا	فُعِلْتِ	Feminine.
			1st.
فُعِلْنَا	Caret.	فُعِلْتُ	Both genders.

* N. B. This mark ˆ is called Jezm, and shews that the letter is quiescent, that is, without a vowel. The distinguishing mark of the Preterite Tense is the last letter of the third person Masculine singular, being marked ˆ: the first letter of the same person has ˆ in the Active, and ˆ in the Passive; the vowel of the middle letter varies in the different Conjugations.

ARABIC PRONOUNS.

Plural.	Dual.	Singular.	Person.
			1st.
نَحْنُ	Caret.	أَنَا	Masculine and Feminine.
			2nd.
أَنْتُمْ	أَنْتُمَا	أَنْتَ	Masculine.
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	Feminine.
			3rd.
هُمْ	هُمَا	هُوَ	Masculine.
هُنَّ	هُمَا	هِيَ	Feminine.

AFFIXED PRONOUNS, CORRESPONDING WITH THE PERSIAN مت ش.

			1st.
نَا	Caret.	يَ	Masculine and Feminine.
			2nd.
كُم	كُمَا	كَ	Masculine.
كُنَّ	كُمَا	كِ	Feminine.
			3rd.
هُمْ	هُمَا	هُ	Masculine.
هُنَّ	هُمَا	هَا	Feminine.

N.B. The short vowel of the third person Masculine is frequently changed to Zere, when following certain particles. See Lumsden's Grammar, Chapter on Pronouns, and Richardson's Grammar, page 55.

ARABIC NOUNS.

The Persian short vowels Zuber, Zere, and Peish, are called in Arabic Futhu, Kusr, and Zum; when two of these are doubled above a letter ؤ, it is then denominated *Tunwin* and gives the sound of *n* to the letter. The first marks the Nominative Singular, the second the Genitive, and the third the Accusative of Nouns.

Example of a regular Noun.

أَرْضُ Land.

Plural.	Dual.	Singular.	Case.
أَرْضُونَ	أَرْضَانِ	أَرْضٌ	Nominative.
أَرْضَيْنِ	أَرْضَيْنِ	أَرْضٍ	Genitive.
Ditto.	Ditto.	أَرْضًا	Accusative.

Example of a regular Adjective.

أَحْمَرُ Red.

* أَحْمَرُونَ	أَحْمَرَانِ	أَحْمَرٌ	Nominative.
أَحْمَرَيْنِ	أَحْمَرَيْنِ	أَحْمَرٍ	Genitive.
Ditto.	Ditto.	أَحْمَرًا	Accusative.

The Adjective (in general) follows the Substantive, and must agree with it in gender, case, and number. When two Nouns come together, the first is in the Nominative, the second in the Genitive, unless governed by a preposition. The verb is usually the first word in the Arabic sentence.

* If the Noun had been an Irregular Plural, the Adjective would have been أَحْمَرُونَ or أَحْمَرَاءُ. See Lumsden's Arabic Grammar, page 514, and Richardson's Grammar, page 35.

ALTHOUGH it is to be wished that every Student, who is desirous of improving himself in the Persian and Hindoostanee languages, should be provided with an Arabic Grammar, yet as some persons may neglect this precaution, and others may not have an opportunity of procuring one, I have deemed it advisable to add to the Arabic Tables, the forms of the Pronoun, Noun, and Verb, which will enable the Student, with the assistance of his Dictionary, to understand any easy passage, or quotation he may meet with.

Plural.	Singular.	Meaning.
SIXTEENTH CLASS		
Has م for its first, and ل for its middle letter.		
مَطَالِب	مَطْلَب	A wish.
مَقَاصِد	مَقْصِد	Intention.
مَرَاقِب	مَرْكَب	A vehicle.
مَسَاجِد	مَسْجِد	A mosque.
مَفَاتِح	مِفْتَاح	A key.
مَمَالِيك	مَمْلُوك	A bondman or slave.

Plural.	Singular.	Meaning.
FIFTEENTH CLASS.		
So known by having its third letter ل and its penult letter ي.		
سُلَاطِين	سُلْطَان	A prince.
شَیَاطِين	شَیْطَان	A devil.

N. B. A great variety of other forms may be found by consulting Lumsden's Grammar.

Plural.	Singular	Meaning.
N. B. The Arabic dual number is also formed by adding ان but to prevent confusion, the oblique case ين is used, viz.		
قَمَرَيْنِ	قَمَرٍ	The Moon.
شَمْسَيْنِ	شَمْسٍ	The Sun.
جَانِبَيْنِ	جَانِبٍ	The two sides, or two planets.

THIRTEENTH CLASS.

Is formed by dropping **ي** or **و** and adding **ا** and **ة**.

عُقَلَاءَ	عَاقِلٍ	A wise man.
حَمَقَاءَ	أَحْمَقٍ	A fool.
مَرَضِي	مَرِيضٍ	Sick.
حُكَمَاءَ	حَكِيمٍ	Scientific.
وَكَلَاءَ	وَكِيلٍ	An agent.
رُسُلَاءَ	رَسُولٍ	Sent.
أَطِبَاءَ	طَبِيبٍ	Physician.

FOURTEENTH CLASS.

Is formed by having **ا** as the middle letter.

رَعَايَا	رَعِيَّةٍ	A subject.
وَصَايَا	وَصِيَّةٍ	A will.
جَزَايِرَ	جَزِيرَةٍ	An island.
فَصَايِلَ	فَصِيلَةٍ	Excellence.
تَصَاوِيرَ	تَصْوِيرٍ	A picture.
جَوَاهِرَ	جَوْهَرٍ	A jewel.

Plural.	Singular.	Meaning.
حِجَارٍ	حَجَرٍ	A stone.
رِيَاضٍ	رَوْضَةٍ	A garden.
قِلَاعٍ	قَلْعَةٍ	A fort.

TENTH CLASS.

Is formed by inserting **و**

حُرُوفٍ	حَرْفٍ	A letter.
فُصُولٍ	فَصْلٍ	A season.
حُدُودٍ	حَدٍّ	A boundary.
عُلُومٍ	عِلْمٍ	Knowledge.
ذُكُورٍ	ذَكَرٍ	A male.
شُهُودٍ	شَاهِدٍ	A witness.
رُكُوبٍ	رَاكِبٍ	A rider.
شُيُوخٍ	شَيْخٍ	An old man.

ELEVENTH CLASS.

Is formed by taking **و** as its second letter.

لُؤَاقِحٍ	لَاقِحٍ	A dependent.
فَوَايِدٍ	فَايِدَةٍ	Advantage.

TWELFTH CLASS.

Resembles the Persian Plural.

بُلْدَانٍ	بَلَدٍ	A city.
عَبْدَانٍ	عَبْدٍ	A slave.
رَهَبَانٍ	رَاهِبٍ	A priest.

Plural.	Singular.	Meaning.
نُوب	نُوبَت	Period.
مَحَن	مَحْنَت	Toil.
حِكَم	حِكْمَت	Knowledge.

SEVENTH CLASS.

Is formed by dropping or transposing ا and adding ت.

طَلِبَه	طَالِب	A seeker.
سَكَنَه	سَاكِن	A resident.
عَمَلَه	عَامِل	An agent.
قُضَاة	قَاضِي	A judge.
غَزَاة	غَازِي	A warrior.

EIGHTH CLASS.

Is formed by adding ء and transposing ا.

حُجَّال	جَاهِل	An ignorant man.
جُدَّام	جَادِم	A servant.
عُمَّال	عَامِل	An agent.
نَوَاب	نَايِب	A deputy.
عُطَّام	عَظِيم	Great.

NINTH CLASS.

Is formed by inserting ا as the penult letter.

حِبَال	حَبَل	A rope.
بِحَار	بَحْر	Sea.
سِهَام	سَهْم	An arrow.
حِيَاض	حَوْض	A reservoir.
جِبَال	جَبَل	A hill.

Plural.	Singular.	Meaning.
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THIRD CLASS.

Is formed by prefixing ا.

أَفَاس	فَاس	An arrow.
أَدَلِي	دَلُو	A bucket.

N. B. By a rule of Arabic Grammar, the long vowels are governed by the preceding short ones, on which account the و is here charged to ي to agree with the Zere of ل. See Lumsden's Grammar, page 126.

FOURTH CLASS.

Is formed by adding ء, and changing the first vowel.

وَلَدَه	وَلَد	A son.
غُلَّامَه	غُلَّام	A slave.

FIFTH CLASS.

Is formed by dropping ا and marking the first letter ُ.

أَبْلَه	بُلَه	A fool.
أَبْكَم	بُكْم	Dumb.
عَادِل	عَدَل	A just man.
كُبْرِي	كُبْر	Greater.
عَظْمِي	عَظْم	Greater.
كَتَاب	كُتَب	A book.

SIXTH CLASS.

Is formed by dropping ت.

دُول	دَوْلَت	Wealth.
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ARABIC 'TABLES

Signification.	Example.	Measure.	Signification.	Example.	Measure.
<i>Active Participle.</i>			<i>Passive Participle.</i>		
Inverting	مُنْقَلِبٌ		Desired	مُسْتَدْعَا	
Breaking	مُنْقَعِلٌ مُنْكَسِرٌ		Explained	مُسْتَفْعَلٌ مُسْتَفْسِرٌ	
Destroying	مُنْهَدِمٌ		Cured	مُسْتَعْلَجٌ	
This Conjugation has no Passive Participle.			EIGHTH CONJUGATION.		
N. B. The other four Conjugations being seldom used in Persian, are omitted.			Increased by ا ن and ا		
			Inverted	اِنْقِلَابٌ	
			Broken	اِنْفِعَالٌ اِنْكَسَارٌ	
			Desolate	اِنْهَادَامٌ	

ARABIC PLURALS.

There is a great variety of Arabic Plurals, but the forms introduced into Persian are generally restricted to eighteen, two of which are termed regular, the others irregular.

IRREGULAR PLURALS.

FIRST CLASS

Is formed by the addition of two ا.

Plural.	Singular.	Meaning.
أَنْوَاعٌ	نَوْعٌ	Mode.
أَفْوَاجٌ	فَوْجٌ	Army.
الطَّافُ	لَطْفٌ	Kindness.

SECOND CLASS.

Is formed by adding ة and transposing ا.

أَطْمَعَةٌ	طَعَامٌ	Food.
أَشْرَبَةٌ	شَرَابٌ	Drink.

FIRST CLASS.

The regular Masculine Plural is formed by adding ون to the singular as

Plural.	Singular.	Meaning.
نَبِيَّوْنَ	نَبِيٌّ	A prophet.
نَاصِرُونَ	نَاصِرٌ	An assistant.

SECOND CLASS.

The regular Feminine Plural is formed by adding ات to the singular, or changing ة into ات as

نَبِيَّاتٌ	نَبِيَّةٌ	Prophetess.
نَاصِرَاتٌ	نَاصِرَةٌ	Assistant.

Signification.	Example.	Measure.	Signification.	Example.	Measure.
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SIXTH CONJUGATION.

Increased by ا *ت and ا

Confidence	اعتماد	
Opening	افتتاح	اِفْتِعال
Perturbation	اضطراب*	

Active Participle.

Confiding on	معتمد	
Opening	مُفتَح	مُفْتَعِل
Disturbing	مُضطرب	

Passive Participle.

Confided in	مُعتمد	
Opened	مُفتَح	مُفْتَعَل
Perturbed	مُضطرب	

* N. B. ت followed by ص or ط or ض is changed to ط.

SEVENTH CONJUGATION.

Increased by است and ا.

To petition	استدعاء	
To require explanation	استفسار	اِسْتِفْعَال
To require a remedy	استعلاج	

Active Participle.

Petitioning	مُستدعَا	
Requiring explanation	مُستفسِر	مُسْتَفْعِل
Requiring a remedy	مُستعَلِج	

Passive Participle.

Approached	مُتقارب	
Opposed	مُتخالف	مُتفاعِل
Met	مُتلاقِي	

FIFTH CONJUGATION.

FIRST DIVISION, called the Musder Meemy.

Increased by ا م and ت.

Mutual slaughter	مُقاتلة	
Mutual opposition	مُخالفة	مُفاعِلَة
Conjunction	مُواصلة	

SECOND DIVISION.

Increased by ا

Mutual slaughter	قِتال	
Mutual opposition	خِلاف	فِعَال
Conjunction	وِصال	

Active Participle.

Slaying each other	مُقاتِل	
Opposing each other	مُخالف	مُفاعِل
Joining each other	مُواصل	

Passive Participle.

Slain by each other	مُقاتَل	
Opposed by each other	مُخالَف	مُفاعِل
Joined by each other	مُواصل	

Signification.	Example.	Measure.	Signification.	Example.	Measure.
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THIRD CONJUGATION.

Increased by ت and ّ.

Hindering	تَعْرَضُ	تَفْعُلُ
Declining	تَجَنَّبُ	
Precedence	تَقْدُمُ	

Active Participle.

Opposing	مُتَعَرِّضُ	مُتَفَعِّلُ
Declining	مُتَجَنِّبُ	
Preceding	مُتَقَدِّمُ	

Passive Participle.

Opposed	مُتَعَرَّضٌ	مُتَفَعَّلُ
Avoided	مُتَجَنَّبٌ	
Preceded	مُتَقَدَّمٌ	

N. B. The Participles are here made to conform to the Infinitives, although some of them are not used.

FOURTH CONJUGATION.

Increased by ت and ا.

Approximation	تَقَارِبُ	تَفَاعُلُ
Opposition	تُخَالَفُ	
Meeting	تُتَلَاقِي	

Active Participle.

Approaching	مُتَقَارِبٌ	مُتَفَاعِلٌ
Opposing	مُتَخَالَفٌ	
Meeting	مُتَلَاقِيٌ	

Passive Participle.

Expelled	مُخْرَجٌ	مُفْعَلٌ
Purified	مُخْلَصٌ	
Fixed	مُقَرَّرٌ	

N. B. The Participles of all Conjugations of Increase are formed by prefixing م with the vowel Peish, and marking the penult letter of the Active with Zere, and the Passive with Zubber.

SECOND CONJUGATION.

Increased by ت and ي.

A picture	تَصْوِيرٌ	تَفْعِيلٌ
A commentary	تَفْسِيرٌ	
Instruction	تَأْدِيبٌ	

Active Participle.

A painter	مُصَوِّرٌ	مُفَعِّلٌ
A commentator	مُفَسِّرٌ	
An instructor	مُأَدِّبٌ	

Passive Participle.

Purified	مُصَفَّاءٌ	مُفَعَّلٌ
Exalted	مُعَلِّيٌ	
Taught	مُأَدَّبٌ	

Signification.	Example	Measure.	Signification.	Example.	Measure.
TENTH CLASS. <i>Diminutive Noun.</i>			SEVENTH CLASS. <i>Noun of time and place.</i>		
	اسم مُصَغَّر			اسم ظرف	
A little slave	عبيد	فَعِيل	A ferry	مَعْبَر	مَفْعَل
A little man	رحيل		A kitchen	مَطْبَخ	
ELEVENTH CLASS. <i>Comparative degree.</i>			The east	مَشْرِق	مَفْعِل
	اسم تفصيل		An inn	مَنْزِل	
	<i>Masculine.</i>		EIGHTH CLASS. <i>Noun of instrument.</i>		
Greater	أكبر	أَفْعَل		اسم آلة	
More	أكثر		Bellows	مَنْفَخ	مِفْعَال
Higher	أعلى		A key	مِفْتَاح	
	<i>Feminine.</i>		NINTH CLASS. <i>Relative Noun.</i>		
Greater	كُبْرَى	فُعْلَى		اسم منسوب	
Higher	عُلْيَا		A green grocer	بَقَّال	فَعْل
Lower	دُنْيَا		A merchant	تَجَّار	
Better	أُولَى		A druggist	عَطَّار	

INCREASED INFINITIVES.

From the Trilateral Infinitives are derived twelve conjugations of Increased Infinitives, called

مَصَادِرُ ثَلَاثِي مَزِيد

Active Participle.			FIRST CONJUGATION.		
			Increased by two Alifs .		
Expeller	مُخْرِج	مُفْعِل	Expulsion	إِخْرَاج	إِفْعَال
Purifier	مُخْلِص		Purifying	إِخْلَاص	
Fixing	مُقَرِّر		Confirming	إِقْرَار	

ARABIC TABLES

Signification.	Example.	Measure.	Signification.	Example.	Measure.	
Desolate	خَرَاب	فَعَال	FOURTH CLASS.			
Unlawful	حَرَام		<i>Adjectives.</i>			
Liberal	جَوَاد		صِفَت			
A coward	جَبَان		Difficult	صَعْب	فَعْل	
Grateful	شَاكِر	فَعُول	Easy	سَهْل	فِعْل	
Forgiving	غَفُور		Pure	صِرْف		
Jealous	غَيُور		Friendly	حَبِّ		
A Prince	سُلْطَان		Beautiful	حَسَن		
Astonishment	حَيْرَان	فَعْلَان	Successor	خَلَفَ	فَعْل	
Drunkenness	سَكْرَان		Bold	بَطْل		
A poor man	مِسْكِين		Intelligent	فَطِن		فِعِل
			Impure	نَجِس		
SIXTH CLASS.			FIFTH CLASS.			
<i>Noun of excess.</i>			<i>Adjective used as a Participle.</i>			
	اسْمُ مُبَالِغَةٍ	فَعَال	صِفَت مَشْبِهَةٍ			
Very wise	عَلَّام		Piebald	أَبْلَق	أَفْعَل	
Very generous	وَهَّاب		Dumb	أَبْكَم		
Very sincere	صَدِيق		Blind	أَعْمَى		
Very knowing	عَرِيف	White	أَبْيَض			
Very bountiful	مِنْعَام	فِعِيل	Beautiful	حَسِين	فِعِيل	
A great opposer	مُخْلَاف		Generous	كَرِيم		
			A guide	دَلِيل		
			A physician	طَبِيب		

Signification.	Example.	Measure.	Signification.	Example.	Measure.
noun participle or adjective by adding ت with Tushdeed and ت , viz.					
Manliness	رَجُولِيَّة	رَجُل	No. 19.		
Humanity	إِنْسَانِيَّة	إِنْسَان	ARTIFICIAL INFINITIVES.		
Childhood	طُفُولِيَّة	طِفْل	مَصَادِرَجَعِي		
			This class nearly resembles No. 11. with this exception, that it is formed from a		

SECOND DIVISION.

From the Triliteral Infinitives are derived a number of nouns denominated

إِسْمٌ مُشْتَقٌّ

Written	مَكْتُوب	
Known	مَعْلُوم	مَفْعُول
Beloved	مَحْبُوب	

N. B. The feminine participles are formed by adding **ة** to the masculine.

THIRD CLASS.
Irregular Past Participle.

Slain	قَتِيل	
Beloved	حَبِيب	فَعِيل
Wounded	جَرِيح	
Sent	رَسُول	فَعُول
Accepted	قَبُول	

FIRST CLASS.

Active Participle.

إِسْمٌ فَاعِلٌ

This consists of four letters, the second of which is **ا** and the third letter with the vowel Zere.

Powerful	قَادِر	
A slayer	قَاتِل	فَاعِل
Prevailing	غَالِب	

SECOND CLASS.

Past Participle.

إِسْمٌ مَفْعُولٌ

This consists of five letters, the first of which is **م** with the vowel Zuber, and its fourth letter **و**

ARABIC TABLES.

Signification.	Example.	Measure.	Signification.	Example.	Measure.
Gaming	مَيْسِرٌ	مَفْعِلٌ	Ingratitude	كُفْرَانٌ	فُعْلَانٌ
Promising	مَوْعِدٌ		Forgiveness	غُفْرَانٌ	
N. B. This م may be prefixed to a great number of the triliteral infinitives.			Revolution	دَوْرَانٌ	فُعْلَانٌ
			Flight or Flying	طَيْرَانٌ	
No. 16. مَفْعَلَتٌ			No. 11. فَعَالِيَتٌ		
Mercy	مَرَحِمَتٌ	مَفْعَلَتٌ	Ease	رَفَاهِيَتٌ	فَعَالِيَتٌ
Reproach	مَلَامَتٌ		Aversion	كَرَاهِيَتٌ	
Knowledge	مَغْرِقَتٌ	مَفْعِلَتٌ	No. 12. فَعَلِيٌ		
Station	مَنْزِلَتٌ		Decree	فَتْوِيٌ	فُعْلِيٌ
		Demand	دَعْوِيٌ		
Dominion	مَمْلُكَتٌ	مَفْعَلَتٌ	Reflexion	فَكْرِيٌ	فَعِلِيٌ
Power	مَقْدَرَتٌ		Relation	ذِكْرِيٌ	
This م and ت are added to a number of the triliteral infinitives.			Proximity	قُرْبِيٌ	فُعْلِيٌ
			Good news	بُشْرِيٌ	
No. 17. مَفْعُولٌ			No. 13. فَعْلَاءٌ		
Distraction	مَفْتُونٌ	مَفْعُولٌ	Calamity	بَاسَاءٌ	فَعْلَاءٌ
Power	مَقْدُورٌ		Enmity	بَغْضَاءٌ	
No. 18. مَفْعَالٌ			No. 14. فَعْلُولَتٌ		
Proportion	مَقْدَارٌ	مَفْعَالٌ	Passing the night	بَيْتَوَتٌ	فَعْلُولَتٌ
Comparison	مَقْيَاسٌ		Separation	بَيْنُونَتٌ	
N. B. The foregoing are called <i>Trilite-rals</i> , because the third person of the pre-terite tense consists only of three letters cor-responding with فَعَل			No. 15. مَفْعَلٌ		
			Search	مَطْلَبٌ	مَفْعَلٌ
			Speech	مَقَالٌ	

Signification.	Example.	Measure.	Signification	Example.	Measure.
No. 6. فَعُولَت			No. 3. فَعَال		
Residence	سُكُونَت	فَعُولَت	Perfection	كَمَال	فَعَال
Enmity	حُصُونَت		Rest	قَرَار	
Necessity	ضُرُورَت	فَعُولَت	Reckoning	حِسَاب	فَعَال
Subsistence	مَسْوَءَت		Flight	فِرَار	
No. 7. فَعِيل			No. 4. فَعَالَت		
Marching	رَحِيل	فَعِيل	Question	سُؤَال	فَعَال
Guidance	دَلِيل		Prayer	دُعَاء	
No. 8. فَعِيلَت			No. 5. فَعُول		
Excellence	فَضِيلَت	فَعِيلَت	Guidance	دَلَالَت	فَعَالَت
Advice	نَصِيحَت		Eloquence	بَلَاغَت	
No. 9. فَاعِلَه و فَاعِلَت فَاعِل			Worship	عِبَادَت	فَعَالَت
Distance	فَاصِلَه	فَاعِلَه	Commence	تِجَارَت	
Gain	فَايِدَه		Glad tidings	بُشَارَت	فَعَالَت
Kindness	عَاطِفَت	فَاعِلَت	Exaltation	رِفَاعَت	
Safety	عَافِيَت		No. 5. فَعُول		
No. 10. فَعْلَان			Consent	قَبُول	فَعُول
Disappointment	حِرْمَان	فَعْلَان	Ablution	وَضُوء	
Astonishment	حَيْرَان		Appearance	ظُهُور	فُعُول
			Entrance	دُخُول	

ARABIC TABLES.

Examples of the Arabic Words introduced into the Persian Language.

FIRST DIVISION.

Triliteral Infinitives.

مَصَادِرُ ثَلَاثِي مَجْرَد

Signification.	Example.	Measure.	Signification.	Example.	Measure.
No. 2. فَعَلَتْ			No. 1. فَعَلَ		
Regret	حَسَرَتْ	فَعَلَتْ	Entrance	دَخَلَ	فَعَلَ
Mercy	رَحِمَتْ		Praise	حَمَدَ	
Knowledge	حَكَمَتْ	فَعَلَتْ	Knowledge	عَلَّمَ	فَعَلَ
Service	خَدَمَتْ		Remembrance	ذَكَرَ	
Power	قُدِرَتْ	فَعَلَتْ	Beauty	حَسَنَ	فَعَلَ
Affliction	كَلَفَتْ		Gratitude	شَكَرَ	
Kindness	شَفَقَتْ	فَعَلَتْ	Search	طَلَبَ	فَعَلَ
Greatness	عَظَمَتْ		Business	عَمَلَ	
Falsehood	كَزَبَتْ	فَعَلَتْ	Greatness	عَظَّمَ	فَعَلَ
Theft	سَرَقَتْ		Acquiescence	رَفَا	
			Purity	قَدَّسَ	فَعَلَ
			Tenderness	رَحِمَ	
			Guidance	هُدًى	فَعَلَ
			Seeing	لَقِيَ	

N. B. All infinitives which do not originally possess a final ت, may have it added, and will then form a more definite noun. See Bailie, Table 51.

ARABIC TABLES.

THE student must be aware that the *modern* Persian language abounds with Arabic words, these, however, generally speaking, are confined to nouns, or infinitives of verbs, and are so numerous that they are said to equal those of the original Persian, a knowledge of them is therefore requisite to understand, not only their classical works, but the most familiar epistolary correspondence.

The Arabic alphabet consists of twenty-eight letters, ten of which, viz. ا ت س ل are denominated serviles, the others radicals.

Every Arabic word introduced into the Persian language may be traced to a root of three letters, which is represented by ف ع ل—by means of which, and the insertion of one or more of the servile letters, and short vowels, the measure of every word may be discovered, and traced to its root, a knowledge that must be acquired before a person can make use of their most esteemed Dictionaries ; but as the servile letters are also frequently radicals, it requires practice to be certain on this subject.

After having subtracted the servile letters, if less than three letters remain, then one of the serviles must be a radical ; the subject is however difficult. The following tables are intended to smooth the road, and every other information may be obtained from Doctor Lumsden's excellent Persian and Arabic Grammars, Richardson's and Baron De Sacy's Arabic Grammars, and Professor Bailie's Arabic Tables.

حکمت

خردمند روشن رای را ازین حکایت فائده آنست کہ فرصت صلح با دشمن بوقت حاجت فوت نکند و پس از حصول غرض از مراعات جانب احتیاط غافل نباشد سبحان اللہ موش با عجز و ضعف خود چون انواع آفات بدو محیط کشت و دشمنان غالب و خصمان قوی گرد او در آمدند بدقائق حیل تمسک جسته یکی از ایشان را در دام موافقت کشید و بوسیله محبت وی از خرابی سیل محنت ایمن شد و بوقت مجال از عہدہ عہد بیرون آمدہ آداب حزم و دوراندیشی بجا آورد اگر اصحاب خرد و کیاست و ارباب فطنت و فراست این تجارب را نمودار عزائم خویش گردانند و در تقدیم مہمات این اشارات را مقتدای راہ خود سازند ہر آئیہ فواتح و خواتم کار ایشان بہریت دوستکامی مقتدر و متصل باشد و سعادت عاجل و کرامت آجل بروزگار فرخندہ آثار ایشان واصل و متواصل گردد

قطعہ

ہر آنکسی کہ کند پیروی اہل خرد
بہیچ وجہ بلائی بحال او نرسد
بہ آب تجربہ چون گرد فتنے بنشانند
غبار نقص بروی کمال او نرسد
بنای رفعت اگر بر اساس حزم نہاد
خلل برتبہ جاہ و جلال او نرسد

تمام شد

ع

در جان بازی چه جای بازی باشد

این سخن از روی تحقیق میگویم و بیقین میدانم که بسلامت آن
نزدیک تر است که ناتوانی چون من از صحبت توانائی چون تو احتراز
کند و مرد عاجز از مقاومت دشمن قادر بپرهیزد که اگر بخلاف این
اتفاق افتد زخمی رسدش که بهیچ مرهم علاج نپذیرد

بیت

هر آن که تر که با مهتر ستیزد

چنان افتد که هرگز برنخیزد

حالا مصلحت وقت دران می بینم که من از تو پر حذر باشم و تو از صیاد
محترز باشی و پس ازین میان من و تو صفای عقیدت معتبر است و
بنای مخالفت بر تشاهد روحانی و تعارف جانی بهتر

بیت

چون میان من و تو قربت جانی باشد

چه تفاوت کند از بعد مکانی باشد

بر همین اختصار باید نمود که اجتماع محال است و نقطه اتصال خارج از
دایره قیل و قال گریه اضطراب آغاز کرده و جزعی مشتمل بر آب دیده
و فرعی منطوی بر سوز سینه ظاهر گردانیده گفت

قطعه

زهم بریدن یاران به تیغ ناکامی

چو هست عادت دوران مرا چه توانست

به بین مفارقت جان زتن چگونه بود

بجان دوست که هجران هزار چندانست

بر این کلمه یکدیگر را وداع کردند و هریک رو بپاوی خود نهادند

حکمت

تصور کند از صحبت او تجنب نماید و آن نه از روی عداوت و انکار باشد یا از راه نفرت و استکبار چنانچه بچگان بهائم برای شیر از پی مادران دوند و چون از شیر خوردن فارغ شوند بی سابقه وحشتی موانست ایشان را دست بدارند و هیچ خردمند آنرا بر عداوت حمل نکند اما چون فائده منقطع گشت ترک مواصلت او نزدیک تر نماید

نظم

هر که از و فائده می رسد
دیدن او راحت جان و دل است
و آنکه از و فائده نتوان گرفت
صحبت او را ضرری عاجل است

و دیگر آنکه اصل خلقت من و تو بر معادات سرشته شده است و آوازه دشمنی ما باستماع رسیده و در طبائع قرار یافته و بر دوستی که بضرورت جهت روا شدن حاجتی حادث گشته باشد چندان تکیه نتوان کرد و آن را زیادت و زنی نتوان نهاد که چون غرض از میان برخیزد هر آئینه بقرار اصل باز رود چنانکه آب مادامی که بر سر آتش داری گرم باشد و چون از آتش باز گیری همان سرد گردد که بوده و همه کس دانند که هیچ دشمن موش را زیان کارتر از گربه نیست و من ترا بخود هیچ اشتیاقی نمی شناسم بجز آنکه میخواهی که از خون من بناشتا شربتی ترتیب کنی و گوشت من بجای نهاری بکاربری و بهیچ تاویل نشاید که من بتوفریفته شوم و بدوستی تو مستظهر و مستوثق گردم

ع

گربه را با موش کی بود است مهر مادری
گربه گفت این سخنان از روی جهد میگوئی یا فی نفس الامر هزل
و مطایبه میکنی موش جواب داد

ع

شد و دران محل انبساط و مہازجت از عیوب محسوب نہی افتد اما
چون دشمنی ذاتی باشد اگرچہ بظاہر بنای دوستی را ارتفاع دهند بران
اعتماد نتوان کرد و از نگاہداشت و مراقبت احوال دقیقہ فرو نتوان
گذاشت کہ مضرت آن بسیار و عاقبت آن وخیم است پس همان بہ
کہ چون نسبت جنسیت در میان نیست تو دل از صحبت من برداری
کہ من خود بجان از آشنائی تو گریزانم* و مرا خود داعیہ آن نیست کہ
باجنس خود در آمیزم تا بہ ناجنس چہ رسد

نظم

تو عزلت جوی دور از انجمن باش
رفیق خویشتن ہم خویشتن باش
زعزلت شاہ مرغان گشت سیمرغ
یکی مرغیمت و خوانندش بسی مرغ

گر بہ گفت چون داعیہ صحبت نہداشتی در بدایت حال آن ہمہ تملق
چرا کردی و بتودد و تخلق مرا صید خود گردانیدی و چون پای بند
دام دوستی شدم رشتہ موصلت قطع میکنی و طرح مہاجرت می افکنی

رباعی

ساقی بوفاسر سبزو بکشادی
چون مست شدم جام زکف بنہادی
چون دردی ہجر خواستی داد آخر
اول می صافیم چرا میدادی

موش جواب داد کہ در ان محل مرا بتو احتیاج بود و عاقل اگر در
رنجی افتد کہ خلاص از ان باہتمام دشمن امید توان داشت ہر آئینہ
گرد تلطف برآید و در اظہار آثار مودت کوشد و پس از ان اگر ضرری
تصور

* حکایت موش و غوک ارادہ گذاشتہ شد

۴

کر ہمدسم آرزو کند ہمدسم خویش

گربہ گفت مکن و دیدار از من دریغ مدار و حق دوستی و حرمت
آشنائی ضائع مگردان کہ ہر کہ بچہد بسیار دوستی بدست آرد و
بیموجبی باسانی از دایرۂ محبت بیرون گذارد از نتایج یاری محروم
ماند و دیگر دوستان از وی ناامید شدہ ترک مودت گیرند

بیت

بد کسی دان کہ دوست کم دارد
بدتر آن کو گرفت و بگذارد

و ترا بمر من منت جانی ثابت است و از برکت تو مرا نعمت زندگانی
حاصل و عہد محبتی کہ در میان آوردہ ام از تعرض انفصال مصون
خواہد بود و میثاق مودتی کہ بستہ ام از مضرت نقض محروس خواہد
ماند

بیت

توان شنید نسیم وفا و عہد قدیم
زہر گلی کہ دمد تا قیامت از گل ما

و مادام کہ عمر من باقی است حقوق ترا فراموش نخواہم کرد و در باب
مکافات عمل تو با احسان و اکرام جہدی کہ امکان دارد مبذول
خواہم داشت

بیت

شکر کرمت کہ همچو گل تو بر تو است
سوسن نہ ام کہ بصد زبان خواہم گفت

ہر چند گربہ ازین باب سخن ہا در میان آورد و سوگند ہای عظیم یاد کرد
و خواست تا حجاب مجانبت از میان بردارد و راہ موصلت گشادہ
گرداند البتہ مفید نیفتاد و موش جواب داد کہ ہر گاہ عداوت عارضی
باشد بہ حیرت آمیختگی و تلطفی کہ از جانبین پدید آید مرتفع میتواند
شد

برداشت و نااميد بازگشت زماني برآمد موش سراز سوراخ بيرون
کرده گربه را از دور بديد ترسيد که نزديک او رود گربه آواز داد

ع

ناديده مکن چوديده باشي مارا

احتراز چرامي نمائي واجتناب از چه روا ميداري و مگر ندانسته که
دوستي عزيز بدست آورده و براي اولاد واحفاد واصحاب واحباب خود
ذخيرۀ نفيس حاصل کرده پيشتر آئي تامکافات نيکويي ترا به مروت خویش
بجاي آرم و مجازات مردي و مردانگي خود را بخوبتر وجهي مشاهده کنی
و من نميدانم عذر الطاف تو بکدام زبان خواهم و شکر اشفاق و اعطاف
ترا بکدام بيان ادا کنم

بيت

هم تازه رويم هم خجل هم شادمان هم تنگدل

کز عهده بيرون آمدن نتوانم اين انعام را

موش همچنان بر حواشي بساط تهاشي ميگرديد و از ساحت مصاحبت
پهلوي تهيه کرده روي بجانب وحدت و وحشت مي نهاد و رقم اين مثل
بر دفتر خيال ميکشيد که هذا زمان العقوق لا اوان الحفوق و به آواز
حزين ميگفت چه زيبا گفته اند

قطعه

روزگاريست که از غايت بيداد درو

نيست ممکن که کسي را سروسامان باشد

چشم نيکي ز که داريم بعهدي که درو

که کسي بد نکند غايت احسان باشد

مرا بر خاطر آن ميگذارد که زمان خلوت است و روزگار فراغت و من
بعد از اين سر صحبت کسي ندارم و رسم مخالطت با ايناي جنس
زمان فرو ميگذارم

ع

تجربه وکیاست بدست من باز دادی اکنون میخواهم که اعلام فرمائی
از آن صورت که هم بند من گشاده شود و هم تو بسلامت مانی و تقریر
نمائی که آن بر چه وجه تواند بود موش بچندید و گفت

ع

هر کجا در دیست درمانش مقرر کرده اند

خیال من آنست که بندهای ترا ببرم و یک عقده که اصل الباب است از
برای کرو جان خود نگاهدارم و فرصتی طلبم که ترا کاری از قصد من
فریضه تر پیش آید و بمن نتوانی پرداخت و فراغت آن نباشد که رنجی
بمن رسانی پس آن عقده را نیز ببرم تا ترا از بند و مرا نیز از گزند خلاصی
روی نموده باشد گربه دانست که موش در کار خود کامل است و بفسون
و فریب از راه نخواهد رفت ناکام بدان اند یثه راضی شد و موش عقد
های برید و یکی که عمده بود بر قرار بگذاشت و آن شب را با فسانه
بیایان رسانیدند چندانکه عنقای سحر در افق مشرق بی پرواز آمد و بال
نور گستر خویش بر اطراف عالم بگسترد

بیت

فلک تیغ مهر از میان بر کشید

شب تیره دامن از دور کشید

صیاد از دور پدید آمد موش گفت وقت آنست که از عهده عهد بیرون
آیم و آنچه ضامن شده بودم بتمامی ادا کنم و گربه را چون دیده بر صیاد
افتاد هلاک خود را یقین کرده انتظار قتل میکشید که موش عقده
باقی را ببرید گربه را از هول جان یاد موش نیامد و پای کشان بر سر
درخت رفت و موش از جنان ورطه خلاص یافته در سوراخ خزید صیاد
رشتهای دام کسسته و کرهها بریده دید حیرت برو مستولی شده بقیه را
برداشت

بیت

گہ دوستی کنند چون شیر و شکر
گہ دشمنی سخت تر از تیر و تبر

و مرد زیرک همیشه بعضی از حاجات چنین کس را در توقف دارد و بیکبارگی زمام اختیار خود بگف اقتدار او نگذارد بلکه در ساختن مهماتش بعدرهای لطیف تمسک میجوید و بتدریج از پی رفته آنرا سرانجام می دهد و خود را نیز نگاه میدارد که صیانت بهمہ حال لازم است و چون برین منوال مسلوک نماید ہم بمنقبت مروت مذکور گردد و ہم بہ مزیت رای و رویت مشہور شود و من باتو برین تہیج کہ گفتہ شد عمل مینمایم و رہائی ترا کہ متکفل شدہ ام بہیچ وجہ دست باز نخواہم داشت اما در نگاہ داشت نفس و محافظت ذات خود نیز مبالغہ تمام خواہم نمود چہ مخالفت من از تو زیادت است ازان طایفہ کہ باہتمام تو از قصد ایشان ایمن گشتم و قبول صلح با تو برای رد و دفع ایشان فرض شناختم و ملایمتی کہ از طرف تو نیز مشاہدہ رفت از برای مصلحت وقت و دفع مضرت بود اکنون بر من فریضہ است کہ نظر در عاقبت کار کنم و بیکبارگی جانب حزم و پیش اندیشی را فرو نگذارم کہ گفتہ اند

نظم

در استحکام کار خویش میگوشت
مکن قانون حکمت را فراموش
کسی کو کار بر بنیاد سازد
بنائی غفل را آباد سازد

گربہ گفت ای موش تو بغایت زیرک و دانا بودہ و من پایہ ترا در خرد مندی تا این غایت نہید انستم و مقدار دانش و ہنر تو بدین درجہ نمی شناختم و مرا ازین سخنان بہرہ مند گردانیدی و مفاتیح ابواب تجربہ

و من امید وارم که تو بحق وفاداری مقدمات آزار فرو گذاری و عہدی
کہ بستہ در شکست آن نکوشی موش گفت

بیت

هر کس کہ در وفای تو سوگند بشکند

جان و دلش بزخم حوادث فگار باد

اما آنچه از خلجان خاطر با تو گفتم مرا در مقام تانی و تأمل دارد و اگر نہ
حاشا کہ من بعهده وفا نکنم و ترا ازین بند رهایی ندهم گریہ گفت
مصممون خاطر خود بامن بازگویی تا من نیز بنظر تدبیر دران نگرم و
پایہ خرد و اندازہ دانش تو معلوم کنم موش گفت اندیشہ من آنست
کہ دوستان دو نوع باشند اول آنکہ بصدق کامل و رغبت تمام و میل
خاطر بی شایبہ غرض و طمع و بی منقصت ریا و سمعہ بجانب موالات
و مودت گرایند دوم آنکہ از روی اضطرار یا بطریق مطامع و اغراض طرح
صحبت افکنند و طائفہ اول کہ بصفای عقیدت و خلوص نیت افتتاح
ابواب محبت کردہ باشند در ہمہ حال اعتماد را شایند و ہمہ وقت
از ایشان ایمن توان زیست و هر انبساطی کہ نمایند از روش دانش
منحرف نباشند

مثنوی

دوست بود مرهم راحت رسان

ورنه رها کن سخن ناکسان

زهر ترا دوست چه داند شکر

عیب ترا دوست چه داند هنر

اما آنها کہ بضرورت دوستی را سپر دفع ضرر ساخته باشند یا وسیلہ
جذب و جرّ منفعت گردانیده حالات ایشان بریک قرار نخواهد بود گاہ
در مرتبہ مباحثت بساط نشاط بگسترند و گاہ در مہلکہ مخالفت بنظر
نا التفاتی در جانب یار نگرند

بیت

پیمان شکنی بر تو خوانده خلاف عہد و میثاق از جملہ محالات شمار
و سوابق وحشتی کہ میان ما بوده فروگذار کہ قانون مخالفت جدید
آئین مخاصمت قدیم را برداشته است و بتوقع وفاداری و طمع حق
گزاری موکد کشته گرد منقضت حیلہ و مکر مگرد و جمال مناقب
و آئینہ محاسن خود را بزنگار فریب و غدر ناقص و معیوب مگردان

بیت

صاف دار آئینہ دل کہ صفا از ہمہ بہ

مشکن عہد کہ آئین وفا از ہمہ بہ

مرد خوب سیرت نیکو سریرت بیک کرشمہ تلطف کہ از کسی بیند
قدم در میدان اخلاص نہادہ بنای دوستی و اختصاص را بہ اوج سپہر
رساند و نہال مردمی را برشحات مصادقت تازہ و سیراب دارد و اگر در
ضمیرش دغدغہ و وحشتی سربرزند و خدشہ شبہتی در خاطرش پدید
آید فی الحال محو کردہ دیگر بارہ اندیشہ آن را پیرامون عرصہ خیال
نگذارد علی الخصوص کہ وثیقتی در میان آمدہ باشد و بسوگندان مغلظ
تاکید یافتہ و ببااید شناخت کہ عاقبت بیوفایان مذموم باشد و عقوبت
ارباب غدر زود نازل گردد و سوگند دروغ بنیاد عمر را ویران کند و خلاف
وعدہ اساس زندگانی را بہ اندک وقتی براندازد

مثنوی

چون درخت است آدمی و بیخ عہد

بیخ را تیمار می باید بجہد

عہد فاسد بیخ بوسیدہ بود

وز شمار لطف ببریدہ بود

نقض میثاق و عہود از احمقی است

حفظ سوگند و وفا کار تقی است

افسوس کہ بر دفتر عمرم ایام
آنرا روزی نویسد این را روزی

بعد از گریہ بسیار و نالہ بیشمار پی محبوب دید کہ بجانب بیشہ می‌رود
بی محابا بر پی روان شدہ در محلی رسید کہ شیر شکم اورا دریدہ بود و
بعضی از احشا خوردہ رفتہ پیر از مشاہدہ آن حال سراسیمہ گشت
و دانست کہ شومی بیوفائی دروی رسیدہ بجزای غدر و عقوبت بد عہدی
گرفتار شدہ زمانی درو نگریست و بر محبت وی و غربت خود بگریست

بیت

زلب نالہ اش بر ثریا رسید
ز مژگان سرشکش بدریا رسید
وفائدہ این مثل آنست کہ ہر کہ سر رشته وفا از دست بگذارد بند
عقوبت بر پای دل نہادہ باشد و طوق بلا در گردن جان افگندہ

بیت

بیوفائی ہر کجا رخت افگند
عاقبت آن جای را ویران کند

موش گفت کہ من دانستہ‌ام کہ نفاق و حیلت با اخلاق کریمان و عادت
بزرگان نسبتی ندارد و منافع مودت و فوائد محبت تو ہمین زمان بہمن
رسیدہ و طمع دشمنان بہ یمن دوستی تواز من منقطع گشتہ بہروت
آن لائق تر است کہ مکافات آن واجب شمرم و بندہای تو بگشایم اما
مرا فکری دست دادہ است و اندیشہ روی نمودہ تا غبار آن دغدغہ
از پیش دیدہ تدبیر من مرتفع نشود ممکن نیست کہ تمام عقدہای
تو گشادہ تواند شد گریہ گفت چنان مینماید کہ از جانب من خدشہ
داری و حال آنست کہ من با تو پیمان موافقت بستہ‌ام و دفتر مذمت
پیمان

جوان چون صدای غریدن شیر شنید وبہ بیشہ کشیدن دلبر معاینہ دید
فی الحال خود را بہ پشت تکاور فکنده راہ بیابان پیش گرفت

ع

بالا دید روی از یار بر تافت
ملک زاده از هول جان مرکب می تاخت و از قفان می نگریست و محبوب
بچنگل شیر گرفتار کشته تخمی کہ در مزرعہ بیوفائی کشتہ بود می درود

ع

هر کسی آن درود عاقبت کار کہ کشت
درین وقت پیر دہقان کہ از پی ایشان افتان و خیزان می آمد بلب
چشمہ رسیدہ از ایشان اثری ندید فریاد بر کشید و میگفت

بیت

دردا کہ رفت یار و دلم را دوا نکرد
صد وعدہ پیش داد و یکی را وفا نکرد
پس از زمان وصال بر اندیشد و حالت اتصال را بر خاطر گذرانیدہ زار
می نالید و قطرات حسرت بر رخسارہ می بارید

بیت

حبذا روزی کہ ما را در سرا بستان وصل
چون گل و بلبل مجال خندہ و گفتار بود
دریغ کہ لمعات انوار موصلت بظلمات آثار مفارقت مبدل شد و
بہار خوشدلی و راحت بہجوم سموم خزان بینوائی و محنت نابود گشت

رباعی

دیروز چنان وصال جان افروزی
امروز چنین فراق عالم سوزی

افسوس

چند روزی کہ بہ ما در سرا بود

ساعتی اینجا بیارامیم و بعد از آسودگی باری دیگر براه در آئیم پس از
مرکب پیاده شده پناہ بسایہ درخت آوردند و زمانی برب آب نشسته از
ہرباب ماجرائی دریوستند جوان بتماشای روی رنگین وزلف مشکین
آن دلربا دیدہ گشادہ وحلقہ طرہ غالیہ را برحوالی رخسار گلرنگ یار
چون جعد بنفشہ بر صفحہ یاسمن معاینہ دیدہ میگفت

بیت

زلف مشکین حلقہات بر روی گلگون بسته اند
می ندانم روز و شب بر یکدگر چون بسته اند
و آن نگار عشوہ گر بر قامت دلفریب آن پسر کہ در گلستان حسن نہالی
بود از شاخ طوبی تازہ تر نظر افگندہ سرفرازی آن سرو ناز و دلنوازی آن
شاخ طناز مشاہدہ کردہ این بیت ادا میکرد

بیت

نخل بالای ترا یارب چہ موزون بسته اند
صد ہزاران نازگی بر یکدگر چون بسته اند
در اثنای مقالات جوان را یاد آمد کہ لجام اسپ نگشادہ بود برخاست تا
اورا سر دہد زن نیز برای چیدن گلی کہ بر طرف دیگر چشمہ می رست رفتہ
ہنوز بکنار بیشہ نا رسیدہ شیری شررہ کہ اسد در مرغزار آسمان از ہیبت
او گام نتوانستی نہاد و ثور در کنام سپہر از نہیب پنجہ او دم نیارستی زد

نظم

ہمی آمد خروشان وستیزان
ہزبر چرخ از سہمش گریزان
بہ نیش ناخنان زہر آب دادہ
بہ تیغ ناب خون ناب دادہ
چشم شیر بروی افتادن همان بود و اورا ربودن و بہ بیشہ درون بردن همان
جوان

ع

منکن کہ زود پشیمان شوی و سود ندارد
زن بقول وی التفات نانمودہ جوانرا گفت زود باش تا از جفای بادیہ فراق
خلاص یافتہ خود را بسر منزل وصال رسانیم ملک زادہ مرکب تیز رفتار
ہامون نورد دریا گذار را کہ شمال تند رو از ہمراہی او باز می ماند و وہم
تیز گرد تیز گامی اورا در نمی یافت

نظم

چو اشک عاشقان گلگون و خوش رو
جهان پیماتر از شب دیز خسرو
بیک جستن توانستی کہ چون برق
بجستی از حدود غرب تا شرق
دران صحرا تاختن گرفت و بیک چشم زدن از دیدہ دھقان غایب شدند
پیر بیچارہ با وجود مذلت غربت و محنت مفارقت بر غقب روان شد

ع

دردمندان راہ می پرسند و از پی میروند
و با خود اندیشہ میگرد کہ عهد زنان را وفای و وفای ایشان را بقائی
نباشد ع دع ذکر هن فمالهن وفاء و من برسخن وی اعتماد کردہ ترک
وطن مالوف و مسکن معہود خود کردم و حالانہ روی بازگشتن دارم و نہ راہ
از پی رفتن تا عاقبت کار من بچہ انجامد و خاتمت حال بکجا کشد

بیت

میروم گرد جهان از پی دل بی سرو پا
چہ بکنم کار مرا پا و سری پیدانیست
اما چون مقدار سہ فرسخ راہ رفتہ شد بہ چشمہ آب و سایہ درختی
رسیدند محبوبہ گوشتہ شدہ و جوانرا نیز اثر ملال پدید آمدہ گفتند
ساعتی

تو دل خوش باش تا من جان فروشم
 تو ساقی باش تا من بادہ نوشم
 زن نوید وصال شنیدہ از عہدی کہ ہمین زمان بستہ بود فراموش کرد
 و پیمانہٴ پیمان را بسنگ بیوفائی و بد عہدی بشکست و چون پسر اورا
 مائل خود دید گفت ای جان جهان فرصت غنیمت است برخیز
 و نزدیک من آی تا ترا سوار سازم و تا بیدار شدن دہقان راہ مسافتی
 دور قطع کنیم زن سر دہقان را از زانو برداشتہ بروی خاک نہاد چست
 و چالاک بر عقب جوان سوار شدہ دست اعتماد بر کمر بند محبت او زد
 درین حال دہقان بیدار شد جوانی دید سوارہ ایستادہ و زنش دست
 وصال در کمر مراد او زدہ دود از نہادش بر آمد و گفت

بیت

یار من دل زدوستان برداشت
 مہر دیرینہ از میان برداشت

آخر ای بیوفا اینچہ نقش است کہ بر انگیختہ و این نیرنگ چیست کہ
 با بد عہدی بر آمیختہ زن گفت افسانہ مخوان و افسون مدم کہ از
 خوب رویان حسن عہد طلبیدن همان مزاج دارد کہ سہیل را باثریا جمع
 کردن و از جفا پیشگان وفا چشم داشتن چنان باشد کہ نہال گل در آتش
 گلخن کاشتن و تو مگر نشنیدہ کہ گفتہ اند

بیت

گفتم ز مہر و رزان رسم وفا بیاموز
 گفتا ز ماہ رویان این کار کمتر آید

پیر گفت از مقام انصاف قدم بیرون نہادہ و در جفاکاری بکلید دل
 آزاری گشادہ بترس از انکہ بمکافات پیمان شکنی گرفتار شوی و شامت
 نقض عہد در تو رسد

قصہ شکار داشت بدام عشق گرفتار شد پرسید کہ ای رشک پری وای
قبلہ بتان آزری چہ کسی واینجا چون افتادی

بیت

ای میوہ رسیدہ زبستان کیستی
وی آیت نو آمدہ درشان کیستی
زن آہی سرد از دل پردرد برکشید و گفت ای دولت بیدار از حال بخت
خفته می پرسی یا از قصہ دیدہ بیخواب استفسار مینمائی

بیت

سری دارم کہ سامان نیست اورا
بدل دردی کہ درمان نیست اورا
مونس روزگارم این پیر کہن سال است و دل بیقرارم مقارن اندوہ و
ملال اساس لباسم اینست کہ می بینی و سرانجام کارم همین کہ مشاہدہ
میکنی عمری بسختی میگذرانم و از زندگانی هیچ لذتی ندارم جوان
گفت ای مراد دل غمزدگان وای انیس خاطر دل شدگان

ع

حیف باشد چو تو شہباز اسیر قفسی
روا باشد کہ تو با این روی دلفریب مصاحبت پیری فرتوت اختیار کنی
و با چنین سرمایہ حسن و جمال در فقر و فاقہ روزگار گذرانی بیا تا من
ترا بسریر عزت نشانده ملکہ این ولایت سازم و رایت اجلال و اعزاز تو
در ساحت این مملکت برافرازم

نظم

ہر انچہ از عمر پیشین رفت گو رو
کنون روز نو است و روزی نو
بیا تا از در دولت در آئیم
چو دولت خوش در آمد خوش بر آئیم

زن را کہ دیدہ بر جمال با کمال آن سوار افتاد سلطان محبت ملک
دلش را باستیلائی عشق فرو گرفت و عقل کہ کدخدائی خانہ بدن است
رخت رحلت بریست و زبان حال بدین بیت ترنم آغاز کرد کہ

بیت

سوارہ آمدی و صید خود کردی دل و تن ہم
عنان صبر بگسستی لجام نفس توسن ہم
از انجانب جوان نیز درنگریست محبوبی دید کہ مشاطہ صنعت
یزدانی بگلگونہ لطافت چہرہ دلربائی اورا بر آراستہ و صیقل قدرت
سبحانی بنور حسن آئینہ عارض اورا روشنی دادہ روئی کہ خورشید
رخشان از رشک او تافتہ شدی و زلّی کہ مشک خطارا از غیرت آن
جگر خون گشتی

نظم

بری چون سیم و قدی چون صنوبر
ہمہ جایش زیکدیگر نکوتر
جگر از ہر دو چشمش تیر خوردہ
شکر از ہر دو لعاش شیر خوردہ
لبش گوئی کہ حلوائی نبات است
چہ حلوائی نبات آب حیات است
گردن جان او نیز اسیر زنجیر محبت و پای دلش بستہ کمند ارادت شد

بیت

لشکر کشید عشق و دلم ترک جان گرفت
صبر گریز پای سر اندر جہان گرفت
و آن جوان پسریکی از مملوک آن دیار بود بعزم شکار بیرون آمدہ و از
ملازمان دور افتادہ چون چشمش برد و آہوی صید افگن آن شہر آشوب
افتاد و از کمان ابروی او خدنگ دل دوز بہدف سینہ اش رسید اگرچہ
قصہ

زندگانی سایہ کاسرائی بر سر من افگندہ دارد مرغ دل خود را بستہ
دام کس نگردانم اگر در سلوک سفر آخرت مرا بر تو پیشی بود خود
شرط بی پایان رسانیدہ باشم و اگر چند روزی در اجل مهلت افتد عہد
ہمچنان است و پیمان همان

بیت

دوسہ روزی اگر از عمر امان خواہد بود
عہد من با تو ہمانست و ہمان خواہد بود

دھقان بدین سخنان خوشوقت گشت و زن بر ہمین قانون کہ ذکر رفت
عہد بستہ بسوگند موکد ساخت و پیر بخاطر جمع سر بزانی یار دلجوی
نہادہ در خواب شد مقارن اینحال سواری بدینجا رسید بر مرکبی تازی
نژاد نشستہ و لباس ملوکانہ پوشیدہ زن نگاہ کرد جوانی دید کہ اگر مردم
دیدہ در شب تار روی او بدیدی گمان بردی کہ مگر صبح صادق از تنق
افق مشرق طالع گشتہ است و اگر دیدہ مردم در پردہ ظلام نظر بر عارض
زیبای او افگندی پنداشتی کہ آفتاب جہانتاب از ورای حجاب ظاہر
و لامع شدہ رخساری چون گل سیراب و خطی چون سنبل پر پیچ و
تاب گوئی نقاش حکمت بہ پرکار ابداع دائرہ از عنبر تر بر صفحہ عذارش
کشیدہ یا بتربیت دھقان فطرت سبزہ دلگشای از نواحی چشمہ حیاتش
دمیدہ

نظم

چوگان زہشک بر مہ تابان کشیدہ
مہ را چو گوی در خم چوگان کشیدہ
وان خط سبز قام کہ خضر است نام او
خوش بر گنار چشمہ حیوان کشیدہ
آوردہ ز شعر سیه سایبان حسن
بر روی آفتاب درخشان کشیدہ

زن را

سخن در پیوستہ دہقان گفت ای یار گرامی محنت غربت اختیار کردہ
 عزم ولایتی داریم کہ کس مارا نمی شناسد و مارا نیز با کسی آشنائی
 نیست و ممکن کہ مردم آن ولایت مسلط و جبار یا محیل و مکار باشند
 و ایزد سبحانہ و تعالی لوح جمال بی مثال ترا برقم فی احسن تقویم
 بیاراستہ مبادا کہ بافسون و افسانہ یا بتغلب و تسلط قصد تو کنند و تو
 نیز بغرور جوانی و امید کامرانی مائل ایشان گشتہ سراز صحبت
 این پیر فقیر بر تابی و پیرانہ سرم بتاب آتش ہجران بسوزی و اگر
 عیاذ باللہ صورتی بدین منوال وجود گیرد مرا خود امکان زیستن
 نیست

بیت

زمرگ بیم ندارم ولی ازان ترسم
 کہ من بمیرم و توجان دیگران باشی
 زن جواب داد کہ اینچہ سخن است کہ بر زبان تو میگردد و چہ اندیشہ
 است کہ در خاطر تو خطور میکند

بیت

کنیزی میکنم تازندہ باشم
 بمیرم ہم چنانست بندہ باشم
 اگر مرا مثل این خیالات بودی مشقت مسافرت اختیار نکردمی و
 داغ مہاجرت وطن بردل دروہند نہادمی و من عہد شب اول کہ قدم
 در حجرہ موانست تو نہادہ ام می خواہم کہ بروز قیامت رسانم

بیت

بقیامت برم آن عہد کہ بستم با تو
 تا نگویی کہ در آن روز وفائیت نبود
 و اگر میخواہی بتازگی پیمان بندم و عہد کنم کہ تا طاؤس روح در روضہ
 بدن بجلوہ باشد طوطی زبان را جز بشکر شکر تو شیرین کام نسازم و تاہمای
 رند

غایت فروماندگی زبان طعن بگشود که تاکی در گوشه کاشانه بسر بردن
و عمر عزیز را در احتیاج و ضیق معیشت صرف کردن آخر حرکت موحب
برکت است و اگر از دیوانخانه کرم برات الرزق علی الله نوشته اند
طغراء للكاسب حبیب الله نیز برگوشه آن ثبت نموده اند پس کسب را
سبب رزق باید شناخت و رزاق حقیقی حضرت حق را باید دانست

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بیت

سبب رزق تست کسب ولی
رازق تو مسبب سبب است

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صلاح دران می بینم که قدم در طریق کسب نمی و بهر نوع که توانی توشه
بدست آری دهقان گفت ای عمر عزیز آنچه گفתי بصدق مقرون است
و از مرتبه شبیهت و غرض پردازی بیرون اما من مدتی درین ده استادی
کرده ام و اکثر دهاقین این مزرعه مزدوران من بوده اند حالا که ضیاع
ضایع شده و اسباب زراعت از دست رفته جز مزدوری کردن چاره
نیست و ننگ مزدوری مزدوران کشیدن با خود راست نمی توانم آورد

بیت

ریزه ریزه خور خویش نیارم خوردن
بار انبارکش خود نتوانم برداشت

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و اگر لابد حرفت اختیار میباید کرد ازین موضع رخت بربستن اولی
است

ع

در غیر وطن شماتت دشمن نیست

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بیاتا به محلی دیگر نقل کنیم و آنجا به روجه که توانیم بسر ببریم زن از رنج
فقر و بی برگی تنگ آمده بود ببلائی جلا راضی شده در عزیمت باشوهر
اتفاق کرده از آنجا روی بنواحی بغداد نهادند روزی در اثنای راه کوفته
و مانده شده بسایه درختی پناه برده بودند و جهت دفع ملال از هر نوع
سخن

حکایت

گربہ گفت آورده اند کہ در دہی از دہہای فارس دہقانی بود با تجربہ تمام
و کیاستی مالا کلام از جام روزگار بسی تلخ و شیرین چشیدہ و در
کشاکش دوران بسی دشواری و آسانی دیدہ

بیت

جهان پیمودہ بسیار دانی
ظریفی زیرکی شیرین زبانی
و این دہقان زنی داشت کہ رویش شمع شبستان بودی و لعل شیرینش
در شکرریزی نقل می پرستان نقش آمیزی با صد رنگ چون نو بہار و
عشوه فروشی با ہزار نیرنگ چون روزگار

بیت

مگر ز روح مقدس سرشتہ شد جسمش
کہ آن لطافت و خوبی نہ حد آب و گل است
پیر دہقان با چندان ہنری کہ داشت بفقر و فاقہ روزگار میگذرانید و
تخم توکل در مزرعہ و افوض امری الی اللہ می پاشید و پیشہ روزگار
غدار خود این است کہ مستحقان و ارباب ہنرا محروم دارد و بی
ہنران و نامستعدان را باوج کامکاری و سرفرازی برآرد

نظم

کج روانرا دهند خرمنها
برگ گاہی براستان ندهند
مگسانرا دهند شکر و قند
بہ ہمایان جز استخوان ندهند

پیر مزارع با آنکہ در زراعت بکمال ہنر موصوف بود چون اسباب آن
کار نہاشت عمری بہ بیکاری و تنگ وستی میگذاشت روزی زنش از
غایت

و نیکو عہدی بہ مشابہٴ کیمیا است کہ کسی را از حقیقت او نشان نیست

بیت

مجو و فای زکس در زمن نمی شنوی
بہر زہ طالب سیمرغ و کیمیا می باش
موش گفت حاشا کہ من چہرہٴ حال خود را بد آغ بیوفائی موسوم سازم
و نام نیکو کہ بہ مدتی مدید حاصل کردہ ام در جریدہٴ بد عہدان
ثبت کنم و من میدانم کہ وفا کنند ارادت است و توشہٴ راہ سعادت
کیمیائی است کہ خاک تیرہ را زر سازد و توتیائیست کہ دیدہٴ خیرہ را
صاحب نظر گرداند مشام ہر جان کہ بوی وفا نشنیدہ از روائح ریاحین
محاسن صفات نصیبی ندارد دیدہٴ ہر دل کہ وفا ندیدہ از مشاہدہٴ
انوار مکارم اخلاق بی بہرہ بود

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ع

ای خاک دران سر کہ درو مغز وفا نیست
گر بہ گفت کہ چون میدانی کہ وفا مشاطہٴ عروس کمال است و خال
رخسارہٴ حسن و جمال باید کہ تو نیز عنار حال خود را بدین گلگونہ
آرایی ارزانی داری کہ ہر گلزار کہ درو نہال وفا نروید ہیچ مرغ دل بر
شاخسار محبتش مترنم نگردد و ہر رخسار کہ از خال وفا خالی باشد
ہیچ صاحب نظر پرتو التفات بران نیندازد و از اینجا گفتہ اند

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بیت

آن را کہ طریق کرم و رسم وفا نیست
گر حور بہشت است گہ شایستہٴ ما نیست
و ہر کہ از لباس وفا عاری گردد و بعہدی کہ بندد وفا نہماید بدو آن رسد
کہ بزن دہقان رسید موش پرسید کہ چگونہ بودہ است آن

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حکایت

و شکر منت آنرا ابد الدهر التزام نمایم و من نیز بدستوری که تو عهد کردی پیمان بستم و امیدواری چنانست

ع

که بپایان برم این عهد که بستم با تو
 اکنون بگویی که مرا چه میباید ساخت و با تو چه نوع می‌شاید
 پرداخت موش گفت چون نزدیک تو آیم باید که تعنطیمی تمام و
 احترامی بسزا رعایت کنی تا دشمنان بمشاهده آن برتا کید قواعد
 صحبت و خلوص ما واقف شده خائب و خاسر باز گردند و من از سر
 فراغت خاطر بند از پای تو بردارم گربه قبول این معنی را التزام نمود و
 موش بامیدواری تمام پیش آمد گربه رسم اعزاز و اکرام بجای آورده
 او را گرم پرسید و انواع ملایمت و دلجوئی و نوازش و مهربانی درباره او
 رعایت فرمود چون راس و وزاغ این حال مشاهده کردند دل از شکار
 موش برگرفته مراجعت نمودند چون موش بحماییت گربه ازان دو بلا
 خلاص یافت بریدن بند آغاز نهاد و باندیشه در افتاد که خود را از بند
 بلای دیگر چون نجات دهد و به آهستگی در کار شروع میکرد گربه
 بفراست در یافت که موش در فکر دور و دراز افتاده ترسید که بند
 نابریده سر خود گیرد و او را پای بسته بگذارد طریق عتابی که رسم
 دوستانست پیش گرفت و گفت زود ملول گشتی و اعتماد بر گرم
 عهد و حسن مروت تو برخلاف این بود چون بر حاجت خود دست
 یافتی و بر مراد دل فیروز شدی در وفای عهد کاهلی مینمائی و در ایجاز
 وعده دفع می‌اندیشی و من میدانستم که وفا دارویی هست که در طبله
 عطار روزگار یافت نشود و حسن عهد جوهریست که در خزانه زمانه
 موجود نباشد و وفا ثانی سیمرغی است که از و جز نامی در میان نیست

و

که رستگاري هريک ازما ببقاي ديگري متعلق است و مثل من و تو
راست چون کشتي و کشتيان است که کشتي بسعي کشتيان بکنار
ميرسد و کشتيان به پشتي کشتي کاري ميکند و صدق من به آزمائش
معلوم خواهد شد و تعجيل من بسبب فوت شدن فرصت است

ع

ترسم که عمر امان ندهد تادمي دگر
و ميدانم که بردل تو روشن شده که عمل من از قول قاصر نيست و
کردار برگفتار راجح است و من عهد مودت بسته در عهده وفا مي آيم
تو نيز در پيشاب سري در جنبان و کلمه بر زبان ران

بيت

فرما اشارتي که دو چشم اميد وار
بر گوشهاي آن خم ابرو نهاده ايم
گر به سخن موش شنيد و جمال راستي بر صفحات حال اوبديده شاد
شد و موش را گفت سخن تو حق مينمايد و از فحواي کلام تو بوي صدق
مي آيد و من اين مصالحت را مي پذيرم و سخن باري عزاسمه را
که والصالح خير بگوش جان ميشنوم و از مضمون اين سخن

رباعي

تا صلح توان کرد در جنگ مزین
تا نام توان جست ره ننگ مزین
بر خلق جهان در مدارا بگشا
پيش آي و سبوي مهر بر سنگ مزین

تجاوز نميکنم و اميد ميدارم که از هر دو جانب به يمن مخالفت مخلصي
پيدا آيد و مجازات و مکافات اين نعمت بر خويشتن واجب گردانم

c

و

کرده ام که خلاص تو نیز در آنست و من بدین سبب بر تو مہربان گشته
و حلقہ در دوستی می جنبانم

بیت

این دوستی است مشتمل بر غرضی

اما غرضی کہ نفع درآد نہ ضرر دارد

و برکیاست و فراست تو پوشیدہ نہاند کہ من راست میگویم و درین
سخن صورت خیانت و بداندیشی ندارم و نیز بر صدق مدعای خود دو
گواہ میگذارم یکی راسو کہ بر عقب در کمین نشسته و دیگر زاغ کہ بر بالای
درخت مترصد ایستاده و ہر دو قصد آن دارند کہ دمار از نہاد من
بر آرند ہر گاہ کہ بتو نزدیک شدم امید ایشان از من منافع و طمع
ہر یک بکلی منقطع می گردد اگر مرا ایمن گردانی و تاکید کہ
موجب اطمینان خاطر گردد بجای آری در سایہ دولت تو گریزم ہم غرض
من بحصول رسد و ہم بندہای تو بریدہ شود

ع

ہم مرا زین نوع سودا نیک باشد ہم ترا

گربہ بعد از استماع این سخن در تامل افتاد و بدریای اندیشہ مستغرق
گشت و خواست کہ اطراف و جوانب این حکایت را بقدم فکر بہ
پیماید و عیار این اندیشہ بر محک تامل تجربہ کند موش دید کہ وقت
بغایت تنگ است و گربہ سر دور اندیشی دارد آواز داد کہ سخن من
بشنو و بحسن سیرت و طہارت سریرت من واثق باش و ملاطفت من
در پذیرفتہ تاخیر منمائی کہ عاقل در کارها تردد روا ندارد و در مہمات
توقف جائز نہشود

ع

غافل مشوزکار کہ فرصت عنیمت است

چنانچہ من دل بوفائی تو خوش میکنم تو ہم بحیات من شادمان باش

بمعاونت من محتاج است و چنانچه مرا بمدد او ازین آفتها خلاصی
روی مینماید او نیز بمظاہرت و یارئی من از ان حبس نجات می یابد
و اگر گربه سخن مرا بگوش خرد استماع فرماید و تمیز عاقلانہ در میان
آورده بر صدق گفتار من اعتماد نماید و آنرا بر نفاق و حیلہ حمل
نکند و از آفت مکر و تزویر و شامت زرق و غرض پاک داند ہر دورا
ببرکت راستی و موافقت نجاتی حاصل آید و دشمنان دیگر طمع
منقطع کردہ ہر یک پی کاری میگیرند

ع

دوست چون باماست دشمن گوپی کاری نشین
انگہ موش بعد از این اندیشہا نزدیک گربہ رفت و پرسید کہ حال
چیست گربہ بہ آواز حزین جواب داد کہ

بیت

درد مندیم و خبر میدہد از سوز درون
دہن خشک و لب تشنہ و چشم تر ما
تہی دارم بستہ بند مشقت و دلی سوختہ آتش رنج و محن موش
گفت

بیت

نکتہ دارم نہائی با دہان تو ولی
وقت تنگ است و نمی یابم مجال فرصتی
گربہ بتملق تمام گفت انچہ بخاطر میرسد بی تکلف باز باید نمود و در
اخفای آن توقف جائز نباید داشت موش گفت ہرگز هیچ شنوندہ از
من جز راست نشنودہ است و سخن دروغ را در دلہا فروغی نباشد بہ انکہ
من ہمیشہ بہ غم تو شاد بودہ ام و ناگاہی ترا عین شادکامی شمرده
و ہمت من ہمیشہ بر آن مقصور بودی کہ ترا مضرتی و بلائی روی نمودی
ولیکن امروز درین بلیہ شریک تو ام و خلاص خود در چیزی تصور

بخود راہ ندهد و خوف و حیرت پیرامن دل نگذارد و از سخن خردمندان
چنان فہم میشود کہ باطن عقلا باید کہ بمشابہ دریا باشد کہ اندازہ ژرفی
آن نتوان شناخت و بی غواصی امتحان بقعر آن نتوان رسید و ہرچہ
دروی افتد از اسرار و خفایا پدید نیاید و ہرچند سیلاب بلا و جفا برسد
درخوصلہ وی گنجد و اثر تیرگی دروی ظاہر نگردد چہ اگر محنت
تا آن حد رسد کہ عقل را بپوشانند و ملال در ضمائر آن محل یابد کہ وہم
مستولی گردد از تدبیر فرومانند و فوائد تجربت و کیاست بدیشان
نرسد

قطعه

مرد ثابت قدم آنست کہ از جا نرود
ورچہ سرگشتہ بود گرد زمین همچو فلک
مثل سیمرخ کہ طوفان نبرد از جایش
نہ چو کنجشک کہ افتد بدم باد تفک

وہر کہ اندیشہ گوناگون را بخود راہ دہد و وسوسہ بوک و مگر در سینہ او
آغاز خلجان کرد بنای تدبیر او فاسد و بازار تفکر و تأمل او کاسد شد
چندانچہ در آئینہ ضمیر نگرد چون بزنگار و سواس پراگندہ و تیرہ شدہ
باشد چہرہ مطلوب درونہ بیند و ہرچند لوح تدبیر مطالعہ نماید چون
باصرہ بصیرت بہ رمہ خیالات فاسدہ تیرگی پذیرفتہ بود رقم مقصود
از و نخواند و بزرگی درین معنی گفتہ است

قطعه

باستواری اندیشہ کوش در تدبیر
کہ از تردد و سواس صد خلل زاید
ثبات رای نماید خیال کار درست
در آب جنبان صورت درست ننماید

مرا هیچ تدبیر موافق تر از آن نیست کہ با گریہ صلح کنم زیرا کہ در عین بلا

بیت

آہ زین طالع برگشته کہ ہر روز مرا
رہ بجائی بنماید کہ بلا پیشتر است

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موش اندیشہ کرد کہ اگر پیش روم گریہ مرا بگیرد و اگر بازگردم
راسو درمن آویزد و اگر بجای قرار گیرم زاغ فرود آید و من در میان
این بلا چہ سازم و این حیرت را بچہ حیلہ دفع کنم قصہ پر غصہ خود بکہ
گویم و دوائی درد بی درمان خود از کہ جویم

بیت

ندارم محرمی کورا صلاح کار خود پرسم
نہ غمخواری کزو حال دل افکار خود پرسم

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حالادرہای بلا باز است و راہ بہ منزل عافیت بس دور و دراز انواع آفتها روی
گشادہ و راہ گریز بستہ شدہ با این ہمہ دل بر جای بباید داشت و دیدہ بر
رہ گذار خلاص گماشت کہ ساقی روزگار اگر وقتی شربت نوش مراد چشانہ
گاهی نیز زہر قہر با جلاب راحت بر آمیزد

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بیت

غمگین مشو کہ ساقی قدرت ز جام دہر
گہ صاف لطف میدہد و گاہ درد قہر

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مرد ثابت قدم آنست کہ نہ بیوشیدن خلعت دولتش لب نشاط بخندہ آرد
ونہ در نوشیدن جرعہ محنتش از دیدہ اندوہ اشک حسرت بارد

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بیت

زرنج و راحت گیتی مرنجان دل مشو خرم
کہ آئین جہان گاهی چنان گاهی چنین باشد

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اکنون مرا درین ورطہ عنا ہیچ پناہی بہتر از سایہ عقل نیست و ہیچ
دستگیری مشفق تر از استاد خوردنہ و ہر کہہ رای قوی دارد ہیچ حال و ہشت

21

زود فہم کہ بیک تامل ہزار عقدہ مشکل را بگشودی و بہ نیم لحظہ صد نوع
حیلہ بر خاطر گذرانیدی

بیت

فسونگر بود موشی چارہ اندیش

کہ دیدی حیلہ صد سالہ از پیش

در حوالی آن درخت گربہ نیز خانہ داشت و صیادان آنجا بسیار
آمدندی و بدان نواحی دام نہادندی روزی صیادی بنزدیک آن
درخت دامی باز کشید و قدری گوشت بر روی دام بست گربہ
حریص از آن غافل بوی کشان بجانب گوشت آمد و هنوز دنداننش
بگوشت نرسیدہ حلقش بحلقہ دام گرفتار شد

رباعی

حرص است کہ جملہ را بدام اندازد

و اندر طلب مال حرام اندازد

حرص است کہ جملہ خلق را ز آسایش

باز آرد و در رنج مدام اندازد

القصہ موش نیز بطلب طعمہ از سوراخ بیرون آمدہ از روی احتیاط
بہر طرفی چشم می انداخت و بہ یمین و یسار و زیر و بالا نظر می افگند ناگاہ
چشمش بر گربہ افتاد با آنکہ دیدہ اش از مشاہدہ او تاریک شد و سرشتہ
امیدش از سرمایہ عمر و زندگانی باریک گشت دل از جا نبرد و نیک
درنگریست اورا بستہ بند بلا دید صیاد را بجان دعا میگفت و برقید گربہ
شکر گذاری میکرد ناگاہ باریک جانب راہ را سوئی دید در کمین او نشستہ و
تیر توجہ در کمان قصد نہادہ روی بد درخت نہاد و زاغی مشاہدہ کرد کہ
از بالای درخت میل گرفتن او دارد دہشت و وحشت بر موش غلبہ کردہ
ہول و ہراس بروی مستولی شد

6 احب حیبک ہونا ما الی آخرہ کہ از مشرب نبوت کبری مترشح
گشتہ ہمین مضمون شرف وضوح می یابد

قطعة

7 دوستی آنچنان نمی باید
کہ نگنجد دران میان موئی
دشمنی ہم بدان صفت خوش نیست
کہ زیاری نباشدش بوئی
ہر دو جانب نگاہ خواہد داشت
ہر کہ را هست معتدل خوئی

8 و چون دانستہ شد کہ دوستی و دشمنی اہل زمان اعتباری چندان
ندارد باید کہ دانای عاقبت اندیش التماس مصالحت و مخالفت
دشمن را چون متضمن دفع مضرتی و جرّ منفعتی باشد فرو نگذارد و
بہر وجہ کہ کار او سرانجام می یابد و مصلحت وقت اقتضا میکند آنرا در
حصول غرض بکار برد تا بہ یمن دور بینی و صلاح اندیشی فتح باب دولت
روی نماید و صبح سعادت از افق کرامت طلوع فرماید و از نظائر این
صورت کہ تقریر افتاد حکایت موش و گربہ است رای گفت کہ چگونه
بودہ است آن

حکایت

9 گفت آورده اند کہ در بیشہ بردع درختی بود در بلندی از تہامی
اشجار بر سر آمدہ و بہ بزرگی و اصالت در میان درختان سرفراز گشتہ

بیت

10 ہر درختی کہ میوہ دار بود
بوستانرا از وست برگ و نوا
و در زیر آن درخت سوراخ موشی بود حریص نہاد محتال طبع تیز ذہن

لا جرم بعضی دوستیها بہرور زمان کم گردد بلکه حکم عدم گیرد و بر
 ہمین منوال دشمنیها نیز تغیر یافتہ از لوح سینہ محو شود و حب و
 بغض اہل عالم حکم ابر بہاری دارد کہ گاہ می بارد و گاہ باز می ایستد
 و آنرا دوامی و ثباتی صورت نہ بندد

رباعی

باہر کہ دلم بدوستی داشت گمان
 چون نیک بدید دشمنی بود عیان
 بر دوستی و دشمنی اہل زمان
 دیدیم کہ نیست اعتمادی چندان

و مہر و کین اہل زمان در بی اعتباری همان حکم تقرب سلطان و
 جمال خویان و آواز نورسیدگان و وفای زنان و تلافی دیوانگان و
 سخاوت مستان و ارادت عامیان و فریب دشمنان دارد کہ بر هیچ یکی
 از ایشان اعتماد نتوان کرد و دل در بقای آن نتوان بست

بیت

خوش است عہد محبت بدوستان بستن
 ولی چہ سود کہ آن عہد را وفائی نیست

و بسیار دوستی باشد بکمال اتحاد و نہایت یکانگی رسیدہ و اساس خلوص
 و خصوصیت دران بہرور زمان سر باوج سپہر کشیدہ ناگاہ اثر چشم
 زخمی آنرا از محض محبت بعین عداوت کشد و طراوت آن بوزیدن
 سموم ہجران منقضی گردد و باز دشمنی قدیم و نزاع موروثی باندک
 ملاطفتی ناچیز گردد و بنای مودت بر وجہی مستحسن موکد و
 مستحکم شود و ازینجا است کہ خردمندان بادشمنان تالف فرو نگذارند
 و بیکبارگی طمع از دوستی منقطع نگردانند و نیز بر ہر دوستی اعتماد کلی
 جائز نہ شمرند و بوفای او مستظہر و مستوثق نہ باشند و از کلمات تامات

باب ہفتم

در حزم و تدبیر و از بلائی اعدا بحیلہ

خلاص یافتن

رای فرمود کہ شنودم داستان کسی کہ از بی فکر و تأمل خود را در دریای حیرت و ندامت انداخت و بی صبر و تحمل بستہ دام پشیمانی و غرامت شد اکنون اگر صلاح باشد مضمون وصیت ہفتم را بتفصیل بازگوئی و داستان آنکس کہ در میان خصمان گرفتار آمدہ باز نمائی و بیان کن حکایت کسی کہ دشمنان قوی از چپ و راست و پیش و پس او را در آیند و اضداد بسیار شدہ و غلبہ کردہ اطراف و نواحی او را فروگیرند و خود را در پنجہ ہلاک و قبضہ تلف بیند و صلاح در ان داند کہ بایکی از ایشان موالات و ملاطفت باید و رزید بلکہ عہد و پیمان باید بست تا بسلامت بجہد چگونه قدم درین کار نہد و بعد از ان کہ بمدد و معاونت دشمنی از ان بلا استخلاص روی نماید عہد را بچہ نوع باوی بویا رساند و گرد ملایمت برآمدہ طریق صلاح را بکدام حیلہ بگشاید برہمن جواب داد کہ اغلب دوستی و دشمنی دائم و ثابت نیست چہ اکثر عارضیات است و عارضی زود زوال باشد



كتاب
انور سُميلي
من تصنيف
مُلا حُسين
بن علي الوعظ
الكاشفي

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